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# THE CONGREGATIONALIST

Volume LXXIX

Boston Thursday 18 January 1894

Number 3



MARY LYON.

*Born Feb 28, 1797; died March 5, 1849.*

E DUCATE the women and the men will be educated. New England influence is vastly greater than its comparative size and population would indicate. It is the cradle of thought. New England mind carries the day everywhere and the great business is to get the New England conscience enlightened and accurate. Let all women understand the great doctrine of seeking the greatest good, of loving their neighbor as themselves, let them indoctrinate the children, their sons, in this fundamental truth and we shall have wise legislators.—*Mary Lyon.*

## CURRENT THOUGHT.

AT HOME.

President Hyde of Bowdoin College describes in the same issue of several of our contemporaries Recent Educational Advances. These he groups, in large terms, under three heads, viz., the broadening of the range of studies, the making of more rational methods of instruction and study, and a more flexible classification of students. Answering the question, "What, then, is the end at which education aims?" he replies: "It is to make one at home in the world in which he lives and friends with all that it contains. The forms of natural objects, the laws of life in plant and animal, the principles of mathematics and physics, the languages which nations speak and the literature in which they have expressed their sorrows and joys, their hopes and fears, their achievements and their inspirations, the laws of economics, the institutions of society, the insights of philosophy, the ideals of ethics and religion—all these things are man's rightful heritage, and it is the aim of education to put man in possession of this rich inheritance."

The *City Vigilant* is a monthly magazine just born, which is to be the organ, primarily, of the City Vigilance League of New York City, of which Dr. Parkhurst is president. It aims, secondarily, to help on the work of municipal reform everywhere. It has for its motto, "Eternal Vigilance, the Price of Liberty," which is as true today as when Thomas Jefferson said it. In the first number ex-Mayor Seth Low writes on Good Citizenship and the Election Laws, and Hon. Dorman B. Eaton on The Duties of Good Citizenship, in which he says: "We need an uprising of an indignant public opinion which make fidelity to patriotic obligations a fashion as well as a duty, and the shirking of them a disgrace. American women would honor their sex and nobly serve their country if they would, as they may, make a fit discharge of such obligations a condition of social distinction." Cardinal Gibbons contributes a definition of a good citizen which is capital: "I am persuaded that he is a good citizen who, first, *knows* the laws of his country; secondly, who *obeys* these laws religiously; thirdly, who *knows* and uses his rights within the law, and, fourthly, who always renders to Caesar the things that belong to Caesar, while he does not fail to render to God the things that belong to God."

Recent utterances at the Episcopal Church Congress have alarmed the moderates, and the *Church Standard* affirms that "the heart of the church, in spite of all party divisions, is true to Christian doctrine and catholic order, and if it should ever be necessary to resist an advance either toward Rome or toward Tübingen there would be an uprising which could not be called a partisan uprising, because it would be an uprising of the whole body of the church in mass. The liberty which the church allows is large and generous, but there are three things which she will not tolerate, and those three things are infidelity, disloyalty and immorality. In dealing even with them she may be slow to exercise the formal severities of discipline, but traitors within her bosom will be clothed with the shame of a moral reprobation which even they will be unable to bear."

## ABROAD.

Mr. Augustine Birrell, in the January *New Review*, says: "Our Catholic fellow-countrymen are fond of telling us that the Reformation came upon Englishmen unawares, and that the bulk of the people did not realize till too late what Cranmer and his friends were about. Let us see to it that the Reformation is not undone after much the same fashion. . . . The Church of England now unhesitatingly declares herself of exclusive authority within her territorial boundaries. This has added a new terror to Nonconformity. It was always vulgar; it is now sinful. To be

snubbed here and damned hereafter is the fate of the Dissenter. . . . It may easily come about that for our children the question of religion shall resolve itself into a choice between sacramentalism and agnosticism—the bevelment of superstition or the paralysis of unbelief. . . . It would be inaccurate to assert that the 'evangelical' party has disappeared like the Broad Church party, but this may be safely said, that there is but a remnant left of it and that remnant is in a very bad state of health."

The taint of prayer is distraction, the taint of preaching is affectation, the taint of domesticity is suspicion, and unreality is the taint of all things.—P. C. Mozoomdar.

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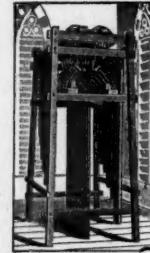
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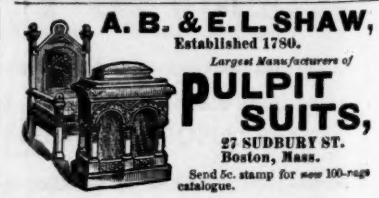
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**CONTENTS****EDITORIAL:**

Paragraphs . . . . .	77
The Church and the Kingdom of God . . . . .	78
The Claims of Schools on Churches . . . . .	79
A Challenge and a Test . . . . .	79
Adding Knowledge to Faith and Virtue . . . . .	79
The Subscription Book Business . . . . .	96
Week in Review . . . . .	79
In Brief . . . . .	81

**STAFF CORRESPONDENCE:**

The Interior . . . . .	82
London . . . . .	83

**CURRENT THOUGHT**

74
----

**CONTRIBUTIONS:**

The Christian Awakening in the Universities.	
Luther D. Wishard . . . . .	84
Christian Character in College. President Franklin Carter . . . . .	85
Mary Lyon. Anna C. Edwards . . . . .	86
The Influence of Christianity in Our Colleges—a symposium . . . . .	87

**THE HOME:**

"Not as the World Giveth"—a poem. Annis F. Eastman . . . . .	88
Paraphrases . . . . .	89

**AN OLD-TIME COLLEGE COURTSHIP.**

MacGregor Jenkins . . . . .	90
The Kindergarten Movement in San Francisco.	

Nora Archibald Smith . . . . .	90
--------------------------------	----

Hospitality to Students. Mary A. Jordan . . . . .	91
---	----

"Luck"—a poem. Eben E. Rexford . . . . .	91
--	----

To the Stay-at-Home Girls. Margaret F. Herrick . . . . .	91
--	----

Sunday Occupations for Boys and Girls. Mrs. Clara Smith Colton . . . . .	92
--	----

Conversation Corner. Mr. Martin . . . . .	93
---	----

**THE SUNDAY SCHOOL—LESSON FOR JAN. 28.**

Y. P. S. C. E.—Topic, Jan. 25-Feb. 3 . . . . .	94
--	----

**PROGRESS OF THE KINGDOM**

95
----

**LITERATURE**

96
----

**NEWS FROM THE CHURCHES:**

Union Meetings at Park Street Church . . . . .	98
Moody and Sankey in Providence . . . . .	98
From Washington, D. C. . . . .	98
From Grand Rapids, Mich. . . . .	98
Cleveland and Vicinity . . . . .	98

**MISCELLANEOUS:**

Education . . . . .	101
Notices . . . . .	102
The Congregationalist Services, No. 7 . . . . .	102
Biographical . . . . .	103
Proud of His Denomination . . . . .	103
The Business Outlook . . . . .	104
The Prohibition Victory in Ontario . . . . .	105
Marriages and Deaths . . . . .	106
A Defense of "Pauses"—a selection . . . . .	106
Woman's Board Prayer Meeting . . . . .	107

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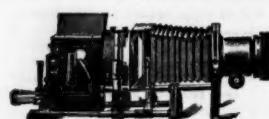
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I thank you most cordially for placing me the past year again on the free list, without which I should have been deprived of the much prized visits of your noble journal, the Congregationalist. . . . I am not, as I wish I were, able to subscribe for the paper. I cannot ask you to send it another year gratis. There are probably others, equally worthy and equally needy, who will fail to receive the cheer and help the blessed visitor brings if last year's beneficiaries continue on the list.

Through your kindness I have received the Congregationalist regularly each week for the last twelve months. Let me assure you that I am deeply grateful to you and the subscribers to the Home Missionary Fund for the benefit I have received from the paper in many ways.

The time has now expired for which you promised to send it me and during the last two weeks I have thought a great deal about the matter. I do not want to be without the paper and yet I cannot possibly spare \$2 at present. With a family of seven and a salary of \$850 and a house (\$100 of which is given by the Home Missionary Society), it takes every cent of my income to meet necessary expenses. I feel, however, that there may be many home missionaries worse off financially than I am, and that therefore I have no right to ask you to keep me on the free list.

REPORTS which we publish this week

concerning Christian life and work in colleges will add much to the interest in the Day of Prayer for Colleges. The presidents of these institutions generally agree that though religious experience among students finds less emotional expression it more exhibits itself in Christian character and principle than twenty years ago. It appears that, though the Christian life in colleges manifests itself in different ways than in the last generation, it is more extensive and controlling. The influence of the Christian Endeavor Society is marked

in the larger proportion of professing Christians among students when they enter college. It does not appear that the number of candidates for the ministry is, on the whole, falling off, certainly not in proportion to the demand for ministers. The testimony of these educational leaders indicates a profound sense of responsibility for the spiritual culture of the young men and women in their care. We think these messages from institutions dear to the churches will move to larger faith and more earnest prayer that increased spiritual gifts may go hand in hand with enlarging knowledge in our colleges.

The suggestion made by the Pilgrim Association of Boston that the churches of the city make room on their yearly schedule of benevolences for one collection in behalf of local church extension deserves to be brought to the attention of organizations in other cities that are in any way responsible for local denominational interests. If a little more strategy had been displayed in planting and fostering our faith in different cities of the country we should have more outstanding proofs of the inherent adaptability of Congregationalism to various soils. In a number of cities we are learning in these later years the advantages of union and co-operation and certain missionary societies have accomplished much in the way of church extension. Wherever any such society exists it should be provided regularly with the sinews of war. The principle of systematic benevolence ought to obtain here as elsewhere.

The season of annual meetings is witnessing action on the part of a number of churches in the direction of incorporation. This is a reform whose advantages we have repeatedly advocated and which we are glad to see making headway. It is not the churches alone in smaller communities which are taking the step. Berkeley Temple in Boston, one of the foremost institutional churches in the denomination, last week consummated with the utmost harmony this result. The process is not so easy when, as in this case, a parish already exists, as it is for a new church to organize itself at the start as an incorporated body, but the existence of a parish need be no obstacle, for usually the parish will be disposed either to lease its property to the incorporated church or to convey it outright. Massachusetts churches contemplating in-

corporation can obtain from Rev. Dr. H. A. Hazen, Auburndale, a pamphlet issued by a committee of the General Association giving directions with a reprint of the statutes bearing on the subject. Still more explicit directions appeared in the Congregationalist Handbooks issued by us for 1890 and 1891, along with suggestions as to methods of procedure in other States as well. An excellent set of by-laws for an incorporated church was prepared for the church in Allston by Dr. Quint and Judge Baldwin, which we understand will be reprinted soon in a cheap form.

A correspondent deplores the fact that in the class of 1893 in Yale University there was only one candidate for the ministry. We are glad to report that there are at least a dozen in the present senior class who are looking forward to ministerial or missionary service. But it is well to remind our churches that if they will pray for an increase in the number of ministers, they must show their faith by their works. If they want ministers, they must make honorable use of them. A consecrated man does not demand large rewards in money or honors, but he does, and rightly, expect opportunities to serve Christ. The young man who enters other professions has a reasonable prospect that his years of capacity for greatest influence will come after he is fifty. If he enters the ministry, he knows that as soon as he has reached his prime his age will count against him in competition with younger men. No church which refuses to consider any minister as a candidate who is past fifty—and there are many such churches—has any good reason to pray that God will incline the hearts of young men to enter the ministry.

The Congressional debate on the tariff has progressed far enough for several of the legislators to question the honesty of the manufacturers who are opposing the Wilson bill and to deny the freedom of action of the Northern wage-earners who are petitioning against the same measure. The manufacturers have been compared to "sharks," and the wage-earners have been described as vassals, signing petitions because they are forced to, not because they decide for themselves and act freely. One does not need to hold a brief for the present tariff in order to condemn such imputations. They are altogether too common. We recently heard a Harvard professor tell a company of wage-earners that it was practically impossible to get an honest statement of facts relative to industry and commerce from an organization of manufacturers or a board of trade. Pressed for a reiteration of this statement the professor added the information that the only safe and honest advisers upon questions of state were the men who dwell amidst classic shades, apart from temptation. We agree that our method of allowing partisans to settle our fiscal problems is impolitic and criminal in its wastefulness, but we have not yet reached that point of pessimism

which makes us believe that the average manufacturer is a liar and a knave and his workman a cringing vassal. Nor have we exalted the theorist to the pedestal of judicial probity. All can err, all can be selfish and all can be honest.

In our issue of Dec. 28 appeared a statement by Rev. Cyrus Hamlin, D. D., indorsed by the Massachusetts Home Missionary Society, describing a "Dangerous Movement Among the Armenians." Mr. Nishan Garabedian, whose name appears in the statement as one of the founders of the Hunchagist party, affirms in reply to Dr. Hamlin's article that the members of that party are not in any sense emissaries of Russia, but that, on the contrary, they are persecuted in Russia, that they have no nihilistic or anarchistic methods or tendencies, that they do not terrorize or plunder their own people, that they have nothing to do with religious creeds or theologies, and that they have no intention to hurt American missionaries in Turkey or their work. The statements to which he replies he declares to be misrepresentations, which he regrets because they may injure the cause of liberty for Armenians, and he asks the American public not to form opinions till they know the facts. We have deemed it just to Mr. Garabedian to allow him to state his position, since his name appeared in Dr. Hamlin's article. Our own opinion of the society is not changed.

The New York *Independent* has gathered the opinions of some thirty archbishops and bishops of the Roman Catholic Church concerning the relation of that body to the public schools. The substance of their contention can be summed up in a single sentence—they want Roman Catholic doctrines taught in the schools to Roman Catholic children, and to as many other children as they can reach. They put their statement in various forms. Some would have public school funds divided and a portion given to Catholics to conduct their own schools. Others would have Catholics exempt from taxation for school purposes; others would prefer that the State should take denominational schools under its care and support them. But the majority of these prelates are agreed that it is not wise to press this claim in the present state of public opinion, and we think there is little question that a large proportion of the laity in the Roman Catholic Church, probably the majority, favor the public school system as it is. The sentiment of the American people is overwhelmingly in favor of non-sectarian schools to educate the rising generation to be good citizens, and for that they will contend as essential to the preservation of free government. The Catholic hierarchy are wise in avowing it as their policy not to fight against our public school system.

Among the more prominent of the Congregational ministers who died during 1893 was Dr. J. O. Fiske of Bath, Me., who passed away near the very close of the year. His ministry covered a full half-century and during that time he preached no less than 1,404 sermons and made 20,000 personal calls. A background of extended and faithful service like this gives added weight to what he said not long before his death: "I have loved to preach, have loved the pastoral work, have loved the whole work of the ministry, and my only regret in reviewing my life is that I have not fulfilled the work of preaching the word

of the everlasting gospel of our Lord and Saviour Jesus Christ more faithfully." Whether Dr. Fiske reached his own ideals or not he certainly wrought himself into the life of the city and the State, and the influence which he acquired is another proof that there is no position where a man can more prominently and beneficially impress himself on his fellowmen than in the Christian ministry.

#### THE CHURCH AND THE KINGDOM OF GOD.

The *Northwestern Congregationalist* has done an important service in publishing an address by President Gates of Iowa College on the above named subject, and also the opinions of prominent men concerning it. Some of these opinions, like those of the address, show a noble impatience with the slow progress of the church toward realizing the ends of the kingdom, with which earnest souls everywhere must sympathize. Whether or not these views are wholly just is a question which evidently needs more careful consideration than some of the contributors to our contemporary have found time to give to it.

The distinction which President Gates makes between the kingdom and the church is not new, though it has been intensified in our time by the earnest ambition of reformers to realize what the kingdom promises, through new ideas of social relations, obligations and opportunities. The kingdom of God, as Christ taught it, is simply the doing of the will of God on earth as it is done in heaven. It began and is being extended by the enthronement of Jesus Christ in individual hearts. Whenever any one begins to do the will of God as his supreme aim, the kingdom of God has begun in him. When he shall do that will as it is done in heaven, the kingdom of God will be consummated in him. That is the ideal man. When all men shall do that will as it is done in heaven, the kingdom of God will be perfected in the world. That is the ideal society.

The kingdom of God began to be manifested on earth when men, brought into personal allegiance to Jesus Christ, were united in a fellowship of spiritual love and obedience to their common Lord. In that way the kingdom created the church. The kingdom is invisible because its sphere is spiritual, its instrument of authority is the truth, and its sovereign is the unseen, though not unknown, God. The church is visible, an institution composed of men with the one purpose to realize the ideal of the kingdom. The kingdom is one. There may be many churches, separated into denominations because through the imperfect knowledge of their members they emphasize different means of securing the one end. They are divided by their choice of means; but their essential unity lies in their single aim. The nearer they come to the end they seek the more clearly their unity will appear.

But when impatience with the slowness of the churches to realize the kingdom becomes intensified into a general denunciation of the churches, the next logical step for those who proclaim it is to form a new and more aggressive organization, and the lesson of history is that the aggressiveness of the new organization is likely to claim to be the church, and be turned against the churches which are seeking to realize the kingdom rather than against the world which opposes the kingdom. We regret to see indications of this drift in President

Gates's article, and still more in the comments of some whose earnestness of purpose, like his own, command our sympathy. He thinks that "it might be well for a while to worship on Monday and not do anything about the church on Sunday, in order that we might get over the notion that Sunday is holier than Monday," that "church-going is mostly serving ourselves," "that may be worship; it is not service"; that "many of the great philanthropies of the world, whose heart is the real Christ, have already slipped far out of the hands of the church," and that if it does not learn that it is not here to build itself up, "it may soon come to a time when it will have to get out or be put out of the way of the growing kingdom of God."

But these sentiments of President Gates, which he urges rather to emphasize the necessity of reform within the church than to anticipate its being supplanted by some other organization, are only faint abstractions of the convictions of Rev. Dr. George D. Herron, professor of applied Christianity in the college of which Dr. Gates is president. Dr. Herron says:

I do not believe that even Protestant Christendom knows what Christianity is. I do not think that the pulpit knows what Christianity is, because that which is taught in the theological seminary is not Christianity, whatever else it may be. I think there is nothing the church more dreads, nothing it is so afraid to have tried, as the actual kingdom of God upon the earth. I am reluctantly coming to believe that Christianity, as it is organized, is the most serious obstacle in the way of the realization of the Christianity of Christ.

We have not space to quote from the strong remonstrances against these views by Drs. Alexander McKenzie, N. G. Clark, T. T. Munger, J. J. Blaisdell and others, nor to discuss that broader, though not profounder, view of the church which insists on its duty to be the chief instrument in social and civic reform, even before its mission spiritually to renew individuals. But we wish to urge our earnest and impatient brethren to note that the real sympathy with their aims they will find almost entirely within the church, while applause for their denunciation of it will come largely from without. The desire and the effort to realize the kingdom of God on earth would not long survive if the Church of Christ should be forced to give way to other institutions. Our brethren, if they continue in the desire to realize the kingdom of God, cannot, probably, wish to escape from connection with the church as it is, for while it is composed of persons of the same human nature as those without it is undeniable that Christ has made it His chosen instrument by which to realize on earth the kingdom of God, that the Holy Spirit dwells in it, that His work through it is not in vain and that many who are in it live in close communion with Christ. Admitting these facts the church deserves at the hands of those who would be leaders in it respectful and reverent treatment. We once knew a man who was accustomed to speak of his wife and children as "my set of fools." In time those who did not know his family came to take his description of it as true, and thus did it injustice. But he never escaped being identified with it, and the description, both as applied to them and to him, probably came to mean more than he intended, because his intense desire for the advancement of those who ought to have been most dear to him gave added emphasis to his description of them. The church is a family with Christ as its Head,

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## The Congregationalist

and its honor is in the hands of its members. In their eagerness to improve it they should guard themselves against being misunderstood.

### THE CLAIMS OF SCHOOLS ON CHURCHES.

One of the strongest pleas which the church presents to men for their attention and confidence is its efforts to maintain schools of learning. Its highest motive is to lead mankind to know the truth, and its power is in proportion to its faith that all true knowledge will help men to know God. Our fathers planted colleges that they might equip ministers to preach the truth. As the aims of the college broadened professional schools became necessary and seminaries were founded to train men for the ministry. Yet not the less is the church interested in the academy and the college, teaching truth of all sorts, the facts of science and the reasonings of philosophy, as well as the revelations of God concerning character, conduct and destiny. That religious denomination is most influential which gives the most and does the most to promote learning pure and simple. Men of strong faith in God believe that all questions must be fearlessly investigated, and that the truth of religion can be found only by teaching the confirmed results of patient research in all departments of knowledge, to whatever conclusions they may lead.

But the underlying motive of teaching and study determines character. President Fairchild of Oberlin once said, "The school which does not aim to teach its pupils to fear God does inevitably lead them to forget God." The student's mind is filled with the themes of his studies. If there is no thought of God in them religion has no hold in his mind. Most important is it, then, that a devout atmosphere should pervade the school and the college, and that teachers should be under the spell of the conviction that the highest object of knowledge is to bring the student under the power of Him who is the truth.

There can be, then, no petition more significant on the lips of Christians than that God would bestow special gifts of His Spirit upon schools, colleges and seminaries. They are mainly supported by consecrated gifts of money. The majority of their scholars come from Christian homes. The choicest children of the churches are in them. The influence of those whose minds are being disciplined and enriched and whose characters are being formed in these institutions is the influence which will prevail in this country and will be potent in other lands. Can any object call more loudly than this on Christians to unite their petitions on the Day of Prayer for Colleges?

A contributor on another page furnishes statistics which show that nearly fifty-five per cent. of the 70,419 young men in our colleges profess to be evangelical Christians. This is no doubt a much larger proportion of Christians than will be found among young men outside of colleges. He also says that 4,892 are preparing for the ministry, and 1,155 for the foreign field. These figures do not include theological seminaries nor women's colleges. Here is abundant encouragement to prayer and an earnest call that it should be constant and importunate. What may not this army of trained youth accomplish for God if Christians everywhere bring them to Him in

urgent petition that He will baptize them with the Holy Ghost and with power?

### A CHALLENGE AND A TEST.

In our issue of Oct. 26 we said:

The battle between Protestantism and Romanism is yet to be fought; and, if we do not wrongly read the signs of the times, it is to be fought on this continent sooner, perhaps, and with more terrible earnestness than we have thought.

Rev. Alfred Young of the Paulist Fathers and editor of the monthly organ of that brotherhood, in the January *Catholic World*, makes our opinion the text for a challenge to us, viz., that we, as a representative Protestant journal, agree that the contest shall be

Between reason and reason, history and history, doctrine and doctrine, principle and principle—a fair, honest, open fight . . . with no favor.

We have no desire to see a contest of any other kind. Nor, perhaps, would we expect it if the Paulist Fathers controlled the Roman Catholic ecclesiastical and political machine. We are content to await the verdict of such a contest, providing it can be carried on without any impairment of constitutional rights by either party, or any change in our national ideals as respecting the separation of church and state and the maintenance by all of free schools for all. Should any attempt to change these be made, we are confident that many Roman Catholics would agree with us that the conditions for a fair test were threatened and, moreover, that all men were justified in resorting to an expression of their will—through the ballot—to maintain the conditions for a fair test.

This reference to the ballot does not prevent us from agreeing most heartily with the *Catholic World*, when it says:

Let us have no fraud, no forgery, no un-American, secret, skulking methods of the midnight assassin, no firebrands of the incendiary, no social ostracism or political disenfranchisement of fellow-citizens for conscience sake, etc.

But it must be a rule that applies as rigorously to Roman Catholics as Protestants. Our Catholic contemporary asks if we do not blush at sight of the dishonorable maneuvers of our unworthy brethren? We do blush at the methods and motives of some who are secretly fighting Roman Catholicism. We do not blush for the methods and motives of others who are engaged openly in the same crusade. The A. P. A. is not identical with, nor as we understand it, the "masked auxiliary" of the National League for the Protection of American Institutions, in which we still have confidence notwithstanding the epithet "pharisaical hypocrite," used by the *Catholic World*, and its many pages of asseveration—not proof.

The contention of the National League that the Catholic hierarchy shall keep their hands out of the public treasures, and carry on their religious enterprises—churches, schools, hospitals, asylums—without appropriations from State or national governments, is our contention also. We expect to win in this contest. We think that many Roman Catholics, as well as the large majority of other American citizens, are on the same side with us. If we use less vituperative words than our Catholic contemporary it is not because we are less earnest, or consider the issue of the contest less important. Confidence in a righteous cause and in the growing intelligence of a free people promotes calmness.

### ADDING KNOWLEDGE TO FAITH AND VIRTUE.

It is saddening to see a good man blunder for lack of knowledge. Sometimes he becomes ridiculous and he almost always does more or less harm. His well meant efforts are largely wasted. Goodness alone of course is better than worldly wisdom alone, but each is imperfect and often fruitless unless blended with the other. A Christian, because he is one if for no other reason, is bound to acquire as much desirable knowledge as possible so as to become more wide in the range and more effective in the energy of his Christian service. The daily routine of ordinary life and our natural intercourse with our fellowmen have a valuable educational influence and often produce characters well rounded and highly useful in their limited field. Those of us who are debarred from opportunities of broad culture must not underestimate or fail to accept and consecrate the opportunities which we do possess. But it is a duty to enlarge our knowledge as far as possible.

Yet this is to be done with discrimination. "Knowledge is power" but not invariably. Certain kinds of knowledge are weakening, especially for some people. The study of corrupt literature, even if classic, may afford an increase of intelligence but too often results also in weakening the student's moral fiber. Some must study such writings, some may study them without spiritual harm, others, especially most of the young, can study them only at grave peril. Nor is it our duty to seek to acquire all excellent knowledge. There is too much of it. In one sense nobody can know too much which is worth knowing, that is, if it can be mastered and rendered available. In another and an equally true sense any one can know too much when he has acquired a partial and confusing acquaintance with so many departments of learning that he knows no one of them thoroughly, even as far as he has gone in it.

The rule of Christian wisdom is to aim first and foremost to be Christlike in character, and next to acquire as much good knowledge of many kinds as is consistent with proficiency in the lines for which we prove to have inborn tastes or toward which our circumstances seem to indicate that Providence is pointing us. This is the guiding principle in most of our colleges and other institutions of learning, and the recurrence of the Day of Prayer for colleges may well inspire the earnest prayer that they may receive the divine blessing. Concentrated learning is what they aim to promote and is what our country profoundly needs.

### THE WEEK IN REVIEW.

The debate in the House of Representatives on the Wilson bill has been one of marked ability. No one can read the Congressional Record reports of the speeches without realizing that the legislators have a command of facts, a telling way of stating them and a power of instantaneous countering argument with argument, fact with fact, that, while it may not be as spectacular and oratorically and rhetorically perfect as the old time forensic appeals, nevertheless evinces an uncommon degree of practical capacity in debate. Such closely reasoned, informing speeches as Messrs. Wilson, Burrows and Dingley have given are remarkable and creditable to any age or people. On the other hand, the florid speeches of Messrs. Everett and

Cochran show that the artists in words have not deserted legislative halls. The feature of the debate thus far has been the criticism of the measure from its own party friends, Messrs. Johnson of Ohio, Haines of New York and Everett of Massachusetts condemning it, either because of its non-conformity with the party platform or its attacks upon local interests or its shortcomings as a "revenue only" measure, the latter defect, by the way, having called forth a trenchant and significant criticism by Henry Watterson of Kentucky in a published address to Democrats. The decision of the committee in charge of the bill to bring in the income tax proposition as a separate measure doubtless will help many to vote for the Wilson bill on the 29th who could not were it incorporated with the former.

The committee's plan, however, may not be ratified by the House, as the friends of the income tax are numerous and influential, and, if rebuffed, may defeat the main measure. But should the Wilson bill in anything like its present form pass—and the vote of the 15th on the amendments indicates that it will—and the income tax measure be defeated, as it almost certainly will be, the necessity of providing for an enormous temporary, if not permanent, deficit in revenue will remain, and the executive or legislative departments seem unable to formulate and agree upon any solution of the problem. To issue bonds is impolitic if the South and West are to be retained in party fealty. To coin the seigniorage, as is proposed by the majority of the House committee on coinage, would be national hypothecation of securities, adding to the heavy burden of security now borne by a steadily decreasing gold reserve. What is needed at Washington is a conception of national finance that makes it superior to party. Congressman Walker of Massachusetts is quite right in declaring our way of approaching and settling grave fiscal problems as "thoroughly disgraceful to the country." England, Germany and France look down upon us with contempt. The rejection of Mr. Hornblower by the Senate is a damaging blow to the prestige of the administration. Various reasons caused it. First, an honest doubt as to his fitness; second, the personal hostility of the senators from New York; third, the resentment by sticklers for senatorial courtesy and precedent; and, lastly, the inability of some to rise above partisanship.

The investigation of Hawaiian affairs by the Senate sub-committee has proceeded, naval officers and Mr. Blount being the chief witnesses, the former denying absolutely the assertions and inferences of the latter. The House committee on naval affairs has reported favorably on Mr. Boutelle's resolution ordering the Secretary of the Navy to give his authority for instructing the naval officials to obey the commands of Mr. Blount when he was "paramount" in Hawaii. After much delay the entire correspondence between Secretary Gresham and Mr. Willis, and the latter and President Dole and Mrs. Dominis, the ex-queen, was sent to the House of Representatives on the 13th by President Cleveland, accompanied by a brief neutral message. These documents make evident the substantial truth of all that we stated last week respecting the course of events in Honolulu, but they also give additional proof of the true character

of the ex-queen, the "shady" reputation of her present advisers and intended officials and the splendid ability of the provisional government in its declarations of policy and its refutations of the assumptions and arguments of Secretary Gresham. This is not a confession pleasant to make, but the *unanswerable* state papers in this controversy are not ours but theirs. The instructions sent to Minister Willis, Jan. 12, are commendable in so far as they relieve Mr. Willis from all responsibility for what he has done, and in that they instruct him to wait and obey Congress. The responsibility for this *fiasco* rests with men in Washington or in Macon, Ga. Time will reveal which. In the light of Minister Willis's dispatches describing his interviews with the ex-queen, her original or her revised ideals of government if re-established upon the throne, the character of her followers (Mr. Willis being the witness), can any one fail to be grateful that President Dole and his colleagues replied as they did to the illegal, but unwise if legal, imperious request of the representative of the United States?

The Supreme Court of the State of New Jersey has declared unconstitutional the laws, passed by the Legislature of last winter, which gave the gamblers their foothold at the race tracks at Guttenberg, Monmouth and Gloucester and resulted in the political upheaval of last November, that transformed the present Legislature into a body of men pledged to repeal not only that particular evil law but many others quite as iniquitous passed at the behest of partisans and their criminal allies. This decision was formulated several months ago, but was withheld until the assembling of the Legislature, which, unfortunately for the reputation of the State, rivaled last week for a time the exhibition of reckless disregard of law and decency given recently by the law-making bodies of New York and Kansas. Dreading the loss of grip upon the public purse, ignorant or contemptuous of the people's wrath as exhibited last November, the leaders of the Democratic "ring" compelled the Democratic senators holding over office from the last Legislature to seize the Senate chamber and, accompanied by acts of force, refuse to permit the newly elected senators to be sworn in and participate in organizing the Senate, knowing that if this were done in peace and order and in accordance with the will of the people, as vouched for by the official returns and credentials, their power would pass away. The House being organized by the Republicans it recognized the ejected senators, who had met and organized, and their joint legislation was sent to Governor Werts, who negatively, if not positively, aided the reckless minority by awaiting the decision of the attorney-general as to the legality of the claimants before deciding which Senate he would recognize. The best Democrats of the State condemn unspareingly the action of their senators, and concede the folly of their course as well as depurate such defiance of law and constitutional rights. The genuineness of the uprising in Hudson County last November is proved by the fact that at last a grand jury has been found to indict county and municipal officials notorious for their open league with crime and criminals.

On Jan. 1 the Louisiana Lottery ceased to have any legal standing in that State.

The public has supposed that the lottery, thwarted in its attempt to get a legal footing elsewhere, would really have to make Honduras, where it has been welcomed, the seat of its operations. That it would cease to draw blood money from the United States in some devious way was not imagined by the sanguine so long as our great express companies were permitted to do the work formerly done through the mails, but it was not supposed that even a nominal footing in this country would be attempted. But the *Southwestern Presbyterian* affirms that Florida is to be the lottery's home and Tampa City its distributing point. There the lottery's agents already have erected a business headquarters equipped with printing presses. Thence a line of swift steamers will carry the messages between the *wheel* in Honduras and the *business* in the United States. Express packages will be directed to Puerto Cortez, Honduras, but they probably will never go further than Tampa City. Ultimately, if all goes well, the Florida Legislature will be tempted to grant a charter, and, *presto!* all the work of the past five years by the foes of the lottery will be undone. Such is the scheme of the gamblers. The good citizens of Florida have a duty to perform. So have the legislators in Washington, in amending the interstate commerce law, so that railroads and express companies may not serve as willing or unwilling agents of the lottery.

Florida also has another matter to settle aright, and the outcome is being awaited with eagerness by the decent people of the nation. Thus far the governor of the State seems to have had little practical help from the better elements in his preliminary conflicts with those who defy the State and boldly flaunt their interpretations of law in his face. The point at issue is a simple, pregnant one. Driven from State to State, two pugilists and their backers selected Florida as the place where they would batter each other. Money, notoriety and whatever satisfaction can come from such a victory and defeat were to be the rewards of the principals, while the backers and gamblers throughout the nation were to gain if they could and lose if they must. Florida, meanwhile, was to stand by and see law transgressed and humanity disgraced. Not so thought Governor Mitchell, and several weeks ago he announced his intention to prevent the fight and punish those who abetted it. He has had to fight the influence of a local organization of citizens, covetous of the money that the spectators will bring into the State. He has had to fight the influence of the railroads, greedy for the profits from the same source. The State militia, upon which he relied for support in case they were needed, has informally served notice upon him that they cannot be depended upon. The local officers of the law, apparently, have been bribed, and the governor's only source of comfort as he enters the lists for the final test are resolutions of sympathy passed by the Methodist clergymen of the State. Whether the governor is alone in his courage and convictions is a problem that Florida is more vitally interested in than we possibly can be.

Some men will fight against Tammany and kindred "machines" because they conflict with ideals. Others may be won to fight against partisanship in municipal affairs because it increases taxes, depreciates the value of property, etc. If you can't

appeal successfully to men's hearts appeal to their pocketbooks. Idealists like Dr. Parkhurst and his allies of the City Vigilance League are formidable, but Tammany is more alarmed over the opposition of the Real Estate Exchange, and the exposures of the City Club respecting blackmail and the revolt of the merchants against its continuance. Once get those who have suffered pecuniarily from Tammany's brigandage to believe that they can escape paying tribute and Tammany is doomed. There are some indications that the day of relief is dawning. The New York Legislature is planning to make the New York City Board of Police Commissioners non-partisan. Dr. Parkhurst and the best men of the city deprecate such a readjustment that simply means the tightening of the grip of politicians of both parties upon the force. "The better is the enemy of the best," say the French. The best arrangement is putting unlimited power in the hands of one man, selected for his probity and suitability and held strictly responsible to the people. Boston has not reached the degree of self-control which makes this possible. A commission appointed by the governor controls her police, and just now the commission is under fire from the New England Watch and Ward Society, which charges the police with being half-hearted in their execution of laws prohibiting gambling and vice, and supports its charges with evidence that demands attention and investigation.

The petition sent to the overseers of Harvard, urging that that university give full recognition to women in some way rather than by the "equivocal" plan recently ratified between the annex that was or the Radcliffe College that is to be, is signed by men of such weight that Mary Lyon, Emma Willard and the other pioneers of education for women must be having a celestial jubilee. Bishop Potter, Judges Daly, Choate and Davis, Hons. A. S. Hewitt, John Bigelow, Carl Schurz, Charles S. Fairchild and Theodore Roosevelt, Rev. Dr. R. S. Storrs, Arthur Brooks, Mackay-Smith and Dr. Felix Adler, Messrs. Richard Watson Gilder, W. D. Howells and a hundred more men and women actually believe that a Harvard degree may be conferred as worthily upon a woman as upon a man, and in as direct a way. The judgment of those in Boston who feel the same way, but know more about the actual situation, with all its intricacies and conflicting interests to be considered, is that the brethren in New York have gone hunting for ducks with an elephant rifle, when a decoy duck and an air-gun would have been more efficacious.

#### IN BRIEF.

That was a many-sided truth which Dr. Parkhurst uttered the other day in New York: "A man who is well and believes in the Lord has no business to be discouraged in good work." One moral is that Christian men should strive to keep well.

To the scribe of Mendon Conference, Rev. N. T. Dyer of Medfield, belongs the honor of sending to Dr. Hazen the first returns which he has received for the 1894 Year-Book. Last year, also, Mendon was the first to be heard from. So much for a good habit once formed.

A church in the State of Washington, with only four members, without a building or public services, makes annual contributions to the seven benevolent societies. Such a church must have the living Spirit within it and is

sure to grow, for, according to its ability, it is extending its usefulness throughout the world.

The *Christian Inquirer* (Baptist) is much disturbed because a new dictionary defines "baptism" as "the application of water to a proper subject," instead of the application of a person to water. The compilers of the dictionary may perhaps be wise enough in a future edition to add a sentence descriptive of the baptism of Baptists.

The man who unwittingly imported, along with other substances, the germs of the gypsy moth, did that which has already cost the commonwealth of Massachusetts \$205,000. Now the commission appointed to supervise the fight against the pest asks that the Legislature appropriate \$165,000 for use during the coming year. This may serve as a fresh and timely illustration for preachers about to use "Behold, how much wood is kindled by how small a fire," as a text.

From the title of the *Congregationalist Service* No. 7, The Days of Thy Youth, the outline of which we print this week, its pertinence to young people will be at once recognized. It is issued in season to be used in connection with Christian Endeavor Day, Feb. 2, when hosts of Endeavorers all over the country commemorate the founding of their organization. Most of the celebrations will probably take place on the following Sunday, Feb. 4, and we think pastors will find our Service well suited to their evening worship on that day.

A Presbyterian minister in Wisconsin has been fined \$100 for sending a postal card denouncing a minister to the session of a church and another to the minister himself not at all complimentary. There have been instances, though rare, when cranks have addressed to the *Congregationalist* postals which showed that the writers were unfamiliar with the United States postal laws. If a minister feels moved to denounce a brother, it will at least be safer to pay the extra cent and cover his denunciation with an envelope.

The Supreme Court of California has rendered a decision to the effect that newspapers may publish court doings while trials are in progress, notwithstanding the orders of judges to the contrary. The court says, "What one may lawfully speak he may lawfully write and publish." That may be good law, but it may not always be good morals. Since entire freedom is given to the reporter he should not forget the New Testament injunction: "All things are lawful; but all things are not expedient. All things are lawful; but all things edify not."

People who deprecate our rapid and reckless railroading and sigh for the safer methods of European travel will sympathize with the feelings of Chauncey M. Depew, who recently returned from a flying (?) trip on the Continent. He says: "I felt perfectly safe on the railroads. The express trains ran twelve miles an hour. I did not try the locals. As an experienced railway man I knew that there was no fear of overtaking anything for a rear-end collision, and one head-on would only result in a gentle jar." This was in Italy—what a paradise for nervous travelers it must be!

Bishop Perry of Iowa is belligerent. He recently told the annual Iowa diocesan convention that he did not intend to have the clergy or laity of his diocese instructed directly or indirectly by layman or priest "to add to the church's prayers the Romish litany of the saints, or any adaptation thereof." He stigmatized some individuals in the Episcopal Church as "traitors," and hoped "these silly men will not linger a day out of the Roman communion, to which they practically belong." Moreover, he has a very poor opinion of the Church Congress and its "vaporings," and is

certain that "the attempt to 'Arianize' the church will be as futile as the effort to 'Romanize' the body of Christ."

The effectiveness of a preacher's message depends so largely on his elocution that we are glad to note every sign that ministers are paying greater attention to the cultivation of the vocal powers. The School of Expression, Freeman Place, Boston, is to be commended for making available to ministers and theological students hereabouts several free lectures on topics relating to the greater effectiveness of their public ministrations. The course will open next Monday with an introductory address by Prof. S. S. Curry and a lecture by Rev. G. W. Shinn, D. D., on the Reading of the Sacred Scriptures. Dr. E. E. Hale and Professor Churchill are among those expected to participate in this Bishop Brooks's Memorial Lectureship, as it is to be called.

The Week of Prayer, at least in the vicinity of Boston, was as extensively observed as in any recent years. In several of the suburban towns union meetings were held every evening, promoting acquaintance and interest among the churches of different denominations. Where opportunities were given for persons to express their purpose to lead a Christian life, there were a number of responses. The Christian Endeavor Society has shared actively in the meetings, in some instances taking charge of one or more of them. The effect of the special meetings of the week is extensively felt, we believe, in deeper interest and more earnest consecration of Christians, and will bring forth results through personal efforts for conversion.

Here is a bit of spiritual mathematical calculation, which puts in a fresh way a very old truth:

If you are engaged in a difficult enterprise very likely people come to you and offer their alliance. It may not be worth accepting, but even if it is it is still only so much added humanity put alongside of your own humanity. All you have then is humanities multiplied by two, or whatever may be the numerical degree of the multiplier. But when your enterprise is one that is pushing itself in pursuance of divine ends, you are girt about with the co-operation of Him whose wisdom formed the earth and whose might upholds the stars. Thus speaks Dr. Parkhurst of New York, whose experience during the past year has given him the right to speak and the opportunity to know whereof he affirms.

The architectural glories of the Columbian Exposition were made possible by the adoption of a sane policy in the selection of architects and the degree of liberty conferred upon them. To all who have travailed in spirit over the abominable architecture of the average federal building, it is pleasant to see that in a debate in the Senate last week Senator Hoar cited the Chicago principle as the only one fit to control our national policy. It is true, as Senator Hoar said:

There is no reason why in Italy, France, England and Germany the traveler should see in every little village some structure of beauty and grace which he remembers always as one of the fairest visions of life, and we should be condemned to tameness and sameness and mediocrity in our public architecture.

Anglicans, Roman Catholics, Independents, Hindus, Mohammedans, Parsees, lay and clerical, recently met in the town hall of Calcutta to organize and fight vice in that Oriental city. How much concrete sympathy and help has Dr. Parkhurst had from the Christians, Jews and other religious bodies in New York in the fight he has been making and is yet waging? Shall Calcutta surpass New York in its moral indignation and the ability of its religionists to forget *isms* in the presence of a common foe? We could name eminent preachers in New York whose voices never are raised to fight against concrete evils, or to help concrete opponents of evil, but they are very certain respecting their duty in proclaiming the sy

bolism of the Old Testament and the necessity of being a citizen of the next world.

**STAFF CORRESPONDENCE.  
FROM THE INTERIOR.**

**Turkish Outrages.**

A meeting of naturalized Armenians was held Sunday afternoon in Baer's Hall to protest against outrages shown by the Turkish Government to Mr. Artin Keragian, an Armenian and also an American citizen. It is said that he has suffered twenty-two days' imprisonment at Samsoon, although having papers from the American consul at Constantinople vouching for his citizenship and his character. Strong protests were made against the injustice of Turkey, and an appeal asking for protection and intervention on behalf of Mr. Keragian was drawn up to be forwarded to the President and Secretary Gresham. In view of what Dr. Hamlin has recently written concerning the attitude which Armenians, both in Turkey and in this country, have taken toward the Turkish Government, a question might be asked whether this meeting may not have been called in the interest of Armenian independence and whether Mr. Keragian may not have been in Turkey, even if a citizen of the United States, in connection with the movement which seeks to throw off the Turkish yoke. If so, one need not wonder at the harsh treatment which an Armenian from this country would receive on returning to the country in which he was born.

**The Civic Federation.**

The Civic Federation, whose object is the union of the forces which make for righteousness, is almost certain to become a factor of which politicians and all public men here will be compelled to take notice. Entirely non-partisan, it proposes to make itself felt in the government of the city. Another federation has also been formed, that of the ministers of the city, its object being relief and reform. There are times when it is necessary that the pulpit, after being put in possession of all the facts, should bear its testimony against a proposed action as a unit, as a well-led army, rather than as an isolated force. Just now organization is popular, and, as nothing of lasting value can be accomplished without it, we hope that it has come to stay and to be felt.

**Gifts from Wage Workers.**

To the appeal issued by the central committee for money for the unemployed, responses from the laboring classes and from those who are on small salaries are encouraging. Thus far no large gifts from the wealthy have been received. Perhaps they do not care to have the amount of their contributions set down according to the committee's proposal—as the income of a single day. Meanwhile, the work of relief goes steadily forward, new cases of great suffering coming to light every day and being aided by those for whom giving is, indeed, more pleasant than receiving. Perhaps one of the good results of these times of distress will be the bringing of the churches into closer relation with those who are now estranged from them. When it is seen that the larger bodies are simply made up of individuals, and that these individuals represent Christ and the church which He has founded and in whose name they come, the gulf between the poor and the well to do may be considerably narrowed.

**The Labor Problem.**

We are by no means at the end of our perplexities over the labor problem. Monday

night a petition from the unemployed is to be presented to the city council, which will claim that the right to life and liberty under the Constitution is something more than the right of a pauper—the right to live so as to exercise in a manly way the privileges of an American citizen. The present methods of charity are criticised as determined by fear or sympathy. "Soup houses, woodyards, street sweeping, bedless sleeping quarters, old clothes, doles of food, and money raised at 'charity balls,'" are declared to be "as degrading to the recipients as they are un-American and disgraceful in the light of the Declaration of Independence." The petitioners deny that their condition is due to improvidence, but admit that it may be the result of a profound ignorance, which has led them to acquiesce in a state of society which permits the accumulation of the wealth which labor alone produces, this is the assumption, in the hands of a few and in consequence of which they are now suffering. They desire a careful investigation of the condition of tenement houses, factories, the number, age and sex of the employed, the number and classification of the permanent residents of the city, so that the mayor, the governor of the State, the Legislature and Congress may combine to relieve existing want and provide that labor which they as working men insist is their right. Those who are at the bottom of this movement seem to have little idea how the labor for which they clamor can be given them and to forget that we are just now in the throes of an industrial revolution.

**The New Y. M. C. A. Building.**

The new year opened with the formal dedication of the beautiful new edifice of our Y. M. C. A., an edifice of which even Chicago with its numerous "sky scrapers" may well be proud. It stands on land thought to be worth \$800,000, and has been built at a cost of \$900,000. There will be four stories to rent for offices. The remainder of the building will be given up to young men, who will here find privileges which only the largest wealth elsewhere can furnish. The work of the association in Chicago is now carried on at several other centers, and embraces several entirely different, though related, fields of work. Farwell Hall, now, as heretofore, the headquarters of this work, is still only one of the many points where contact with young men is secured. The polytechnic course of study furnished by the Y. M. C. A. is receiving due recognition. Already seventy-five young men have begun the course, and it is thought that not less than five hundred will soon avail themselves of its advantages. Three of the best teachers in the Armour Institute have been secured to give instruction. Since entering its new building this old association seems to be exhibiting new life and to be striving with more earnestness than ever to adapt itself to the needs of young men. In addition to more decidedly evangelistic services, Prof. Graham Taylor is now conducting a series of Sunday afternoon conferences on the social problems of the city, in which those very classes which the churches find it hardest to reach are taking much interest. A class in social economics meets an hour before the conference opens.

**The Seminary.**

The Directory of the Chicago Theological Seminary is before us with a list of thirteen instructors, three lecturers and a total of about 200 students. Prof. Frank Foster of

the Pacific Theological Seminary has begun his course of sixty lectures on systematic theology, thus in part supplying the place of Professor Boardman, whose ill health, to our great sorrow, compelled him to resign. That these lectures will be exceedingly valuable goes without saying.

**The White City.**

All discussion as to what shall be done with the buildings at Jackson Park has been abruptly ended by the fire this week, which has wholly destroyed Music Hall, the Casino and the Peristyle and seriously injured the Manufactures Building. The glory of the Court of Honor has gone forever. Nothing can now be done but clear away the ruins and, as soon as possible, restore the park to its original uses. The claims of some of the exhibitors, whose goods were damaged or destroyed while still delayed on account of customs or the failure of the railways to furnish transportation, will create some difficulties hard to adjust, though, happily, the injuries by fire and water are less than was at first feared.

**The New Mayor.**

For one thing Mayor Hopkins deserves credit. He has given the city a first-class comptroller. Mr. Ackerman, who has now been confirmed in that office, is above reproach and enjoys the respect and confidence of every one who knows him. His long experience in the Illinois Central and as auditor for the World's Fair fits him for the peculiar and grave responsibilities of his present position. He will certainly bring order out of the chaos in which the accounts of the city have previously been kept. With some of the other movements of the mayor there is not so much sympathy. His dismissal of faithful servants from the police force, which he promised to make unpartisan, on the ground of too great interest in the election of Mr. Swift, and his retention of those who were notoriously active in securing his own election, give some ground to fear the truth of the charge that Mr. Hopkins will do his best to organize a Chicago Tammany. There is some doubt whether an institution like this will flourish as vigorously West as at the East, whether majority of only a thousand furnishes as stable a foundation on which to stand as that which New York is accustomed to furnish in times of great political emergencies.

**In Behalf of Peace.**

Chicago people who have long recognized the ability, the Christian earnestness and genuine self-sacrifice of Mr. W. E. Blackstone, their fellow-citizen, are rejoiced to learn that a petition addressed to the various governments of the civilized world asking them, so far as possible, to settle future difficulties through arbitration rather than war, and signed by the representatives of forty nations who had exhibits at the World's Fair, as well as by many other prominent people, has not only been received at Washington but forwarded by Secretary Gresham to the different nations it is desired to reach. With America and England giving it their favor, both nations having been encouraged to avoid war in the future by the results of arbitration in the case of the Alabama claims, and more recently in relation to the Bering Sea dispute, the petition will be likely to receive consideration at least, even if Germany, France and Russia do not immediately disarm in consequence of it.

Chicago, Jan. 13.

FRANKLIN.

## FROM LONDON.

## Gladstone's Marvelous Powers.

The influenza is again busy and in one large provincial town a sixth of the inhabitants were attacked. Mr. Gladstone is one of the few men who seem unaffected by the forces of nature. His vitality is simply amazing, so much so that the *Times* recently scolded him for making his own iron endurance the measure of the capacity of his younger colleagues. A few years ago his marvelous voice appeared to be failing; now it rings out with undiminished power. It is not surprising that his hearing is not so good as it used to be, nor that his eyes suffer from the severe strain he imposes upon them. In order to spare his sight in artificial light, and as an intellectual pastime, he has now taken up with the translation from memory of Horace, which he practically knows by heart. Was there ever such a man? He is a perpetual surprise in many ways. For instance, he has just taken away the breath of the Radicals by a revelation of the conservatism and "loyalty" to the monarchy which lie deep seated in his nature. He coolly told the House of Commons that he had confirmed by executive action the annuity of £10,000 on the second son of the Queen on his acceptance of the dukedom of Saxe-Coburg. The Radicals, with Mr. Labouchere at their head, are up in arms, pointing out that the acts settling £25,000 a year on the Duke of Edinburgh (£15,000 of which he has "voluntarily" relinquished) expressly provided that in any such contingency as has just happened the question of the revocation or reduction of the annuity should be decided by Parliament.

## The Peers versus the People.

Having reassembled, after the brief Christmas recess, to proceed with the parish councils bill in committee, the House of Commons is making progress in face of obstruction, which, at first veiled and denied, is now open and avowed, and even worse than marked the home rule debates. If anything, the English local government bill is hated by the superior persons in opposition even more than Irish self-government. Squires and country gentry are naturally doing all they can to stave off the break-up of their long reign of tyranny. One interesting feature of the bill is its large recognition of the principle of woman suffrage. Women, married or single, who possess the rate-paying qualification, can vote for all municipal boards and councils just the same as men, thus annulling a decision of the law courts twenty years ago that by marriage a woman forfeits her political rights. When the struggle in the Commons is finally over there remains the House of Lords, with which the people's chamber is still in conflict over the employers' liability bill, having refused by the heavy majority of sixty-two to adopt the peers' "contracting-out" amendment. A great battle is approaching between the people and the peers. On the question of betterment Mr. Gladstone has definitely refused to agree to the appointment of a joint committee of inquiry. "I do not understand," said the people's tribune, with splendid dignity, "why it is the office of the House of Lords to move us to appoint committees for which we see no occasion." At this juncture some particulars of the composition of the House of Lords may not be without interest. Its total voting strength is 572, made up of 6 royal dukes, 2 archbishops, 22 dukes, 22 marquises, 139 earls,

30 viscounts, 24 bishops and 327 barons. Against these are arrayed the people, and when the struggle comes there can be no doubt as to the issue.

One useful piece of work of the present ministry has been the amendment of the savings banks act. Hitherto the maximum amount which a depositor could place in the Post Office Bank in any one year was £30. This has been increased to £50, and the amount of government stock that may be purchased in one year is raised from £100 to £200 and in the aggregate from £300 to £500. This alteration, which has long been opposed by the banking interest, is a great boon to the thrifty, who prefer small interest with absolute security to investments where there is the least risk. If this change had been made years ago so many people would not have been driven to put their savings in such concerns as the Balfour Companies, and the prevailing distress would be one degree less acute, for poverty seems to be spreading rather than decreasing.

## How People Live.

Mr. Kier Hardie estimates that there are in this country 1,500,000 men and women out of work through no fault of their own. Mr. Tom Mann calculates that there are 50,000 men unemployed in London alone. Set side by side with these some figures of Mr. Charles Booth and the picture is simply appalling. The eminent statistician shows that in London there are 172,502 tenements of one room only, 189,700 of two rooms, 153,180 of three rooms and 115,177 of four rooms. Seven of the single room tenements are inhabited by twelve or more persons, ten by eleven, twenty-seven by ten, seventy-two by nine. Confronted by such signs of poverty and overcrowding, Dr. R. F. Horton appears to incline toward Malthusianism, for he recently quoted the view of Professor Marshall and other economists that moral and religious influences must control the growth of the population, and remarked that there was no selfishness equal to that of parents who brought into the world the hopeless and helpless hordes that crowd the great cities of England.

## The Universal Problem.

The industrial outlook is not brightened by the discovery that there is a growing tendency among publishers to have their printing done abroad where wages are lower. This brings out an element in the problem of the living wage which cannot be overlooked. On the workers' side the obvious solution is the international federation of labor. The government has been appealed to to do something for the unemployed, but Mr. Gladstone has thrown the onus of responsibility on the local authorities who are empowered to undertake relief works. Two great schemes have been put forth with the object of providing work for the workless: the one is the reclamation of the "Wash"—the great bay on the eastern shores of England between the counties of Lincolnshire and Norfolk—which would provide employment for fifteen years for 2,000 men and add to the area of the country 150,000 acres, of the estimated value of £3,750,000; and the other is the afforestation of 6,000,000 acres of land now lying idle, which work would employ 70,000 men for forty years and enable England to grow the timber now imported from abroad at a cost of six millions per annum. These bold schemes, and there is little likelihood that in this slow-moving country they will (if ever) be undertaken in time to relieve the present distress.

## Public Improvement.

The London County Council continues to do its part in looking after the welfare of the worker. It has decided that where there is no trade union rate recognized the council itself shall fix the minimum rate to be paid, the maximum hours to be worked and the conditions to be observed. The good influence of the council is spreading in many directions and its example is being widely copied. No fewer than 140 local authorities now either specify the wages to be paid by the contractor or the conditions under which the labor is to be employed. The latest proposal of the council is to spend £500 on inquiries into the whole question of locomotion in London, including railways, tramways, omnibuses and steam-boats. A scheme of electric railways is under consideration, which, if carried out, would greatly reduce overcrowding by enabling the worker to live at a distance from his work and travel to and fro at the rate of a penny for a twenty mile trip! The council has already set up a model lodging house in the crowded region of Drury Lane, and it has excited the indignation of 300 professional lodging house keepers, in public house assembled, by the proposal to transfer to itself the nightly inspection of their frequently squalid and insanitary hovels. Two thousand pounds it has just contributed toward the cost of acquiring another open space on the verge of the metropolis, and, with a view to its ultimate control of the water supply, Sir John Lubbock is proposing that Parliament should at once confer upon the council power to secure any lands or water rights wherever it can do so by agreement. Truly, as Lord Rosebery remarked when opening new municipal buildings at Battersea, the masses are no longer in the position of a Lazarus picking up the crumbs which fall from the rich table of the city.

## A Congregational Census.

At the close of the year the outlook of our various philanthropic societies is not very bright. In many cases there is a steady diminution of contributions to old established institutions. Among the Congregationalists, the London Missionary Society is passing through a critical period. There has been a great falling off in funds, though it is hoped the society may recover itself before the close of the financial year. Next year it celebrates its centenary, when it will doubtless receive fresh impetus. As to the problem of church and pastoral aid, which has for some time been agitating Congregationalists, the proposed sustentation fund has been abandoned in favor of a scheme of augmentation. The forthcoming Congregational Year-book will, for the first time, show the accommodation provided by each church and give the names of evangelists and lay pastors recognized by the union. The statistics show that on Dec. 1 there were 4,610 Congregational places of worship, including mission stations in England and Wales. Excluding 166 stations which make no returns, these provide accommodation for 1,570,021 persons, compared with 1,547,228 last year. Taking in 98 churches in Scotland, 11 in the Channel Islands and 28 in Ireland, the total number of stations and churches is 4,842. In Great Britain there are 2,918 Congregational ministers, including 641 without pastoral charge. In London and suburbs there are 424 Congregational churches with accommodation for 228,467.

London, Dec.

ALBION.

## The Christian Awakening in the Universities.

By Luther D. Wishard, Secretary Intercollegiate Y. M. C. A.

Mr. James L. Houghteling, in his introduction to *The Christian Movement in the Universities of America, Europe and Asia*, pronounces it "the most significant fact in the history of the Christian Church during the last quarter of the century." These are strong words, but we ought not to be wholly surprised that God has again answered, with exceeding abundance, the prayers which have gone up before Him on the Day of Prayer for Colleges for about threescore years and ten. While many streams have contributed to the mighty flood of blessing which is sweeping through the colleges around the world, one of its chief tributaries flows directly from the Day of Prayer for Colleges in 1876.

Those who have watched this movement from the beginning are most desirous that this fact should be known in all the churches where prayer is offered for students, believing, as they do, that the great annual prayer meeting during the last week in January, which has given birth to the movement, may continue to promote its development until it attains its highest usefulness.

The beginning was on this wise: The greatest spiritual movement in the history of Princeton College began on the Day of Prayer in 1876. The revival overflowed to several other institutions visited by the students. Letters were also received from other colleges requesting prayer. The spiritual activity awakened by the revival was perpetuated along the line of a better organization of the Christian society of the college. Thus, without any predetermination and in the most natural possible way, the two fundamental and distinguishing features of the present world-wide movement were recognized and employed, viz., thorough organization of Christian work in college, and intercollegiate co-operation in the work. It was soon resolved to perpetuate them on a large scale. Correspondence was accordingly entered into, a national conference was held and the Intercollegiate Young Men's Christian Association was born.

The aim is to lead students to discharge their threefold Christian obligation: first to their fellow-students, second to their country and third to the world. Beginning at Jerusalem, extending throughout Judea and Samaria and reaching unto the uttermost parts of the earth, this is the program of the movement.

For the cultivation of the field of activity among the students the association conducts prayer meetings, Bible classes, evangelistic services and maintains a thorough system of individual work. To promote the students' Christian work in the neighborhood of the college there are meetings in mission chapels, district schoolhouses, almshouses, jails, hospitals and among the neglected classes in cities. Evangelistic tours are also made in some States during summer and winter vacation, and the gospel is presented to young men and others in villages and country communities which are rarely, if ever, visited by prominent evangelists. A special movement is also in progress to urge the claims of the ministry upon strong college men.

One of the most thoroughly emphasized features of the college association is its foreign missionary department, which brings

the student face to face with his obligation to the world's evangelization. Meetings are held to study the mission fields and missionary problems, and to pray for the speedy fulfilment of Christ's last command.

To stimulate the five hundred and more associations in these important activities there is an intercollegiate organization which maintains a system of supervision and co-operation, consisting of publications, correspondence, conventions and visitation by graduates and students. This vast and varied enterprise is conducted by traveling secretaries working under the direction of State and international committees of Young Men's Christian Associations.

The significance of this great Christian renaissance in the universities is most forcibly shown by its results. In the United States it has attained national dimensions, including about five hundred institutions in nearly every State, with a membership of not far from thirty thousand. It became international early in its history when the University of Toronto started the Canadian contingent, which now stretches from Halifax to Winnipeg. It crossed the Atlantic nearly ten years ago and entered the University of Berlin.

The German universities have only adopted thus far the convention feature of the organization, and have recently held their third annual conference. The Scandinavian universities have held their second. The students of Great Britain have recently formed a national union of the missionary bands which in America are conducted as a department of the all embracing organization. The association has for several years existed in Bulgaria. It took root in Asia in 1884 at Jaffna College, Ceylon, since which time the Oriental division of the worldwide army has been increased by colleges in Japan, China, India, Syria, Persia, Kurdistan, Asia Minor and European Turkey. India and Japan already have national organizations and conferences, and on my recent tour I conducted district conferences in Ceylon, Persia and Asia Minor. At least 2,500 Asiatic students have been gathered in conventions during the past five years.

With at least 550 associations numbering over thirty thousand students in twelve countries in America, Europe, Asia and Africa—for the movement has been carried into Africa—working for the same end, the speedy proclamation of the gospel to every creature, is not the movement deserving of the high indorsement alluded to in our opening sentence?

Its truest test of utility, however, is its results. It is easier to estimate the results of a college organization than of any other, because of the compactness of a college community. By a process of inquiry conducted by the international committee information similar to that contained in the table appended to this article has been secured annually since the college year 1877-78. During these sixteen years over 20,000 students are reported as having publicly confessed Christ. Not less than 60,000 men have been members of the American college associations during these years, and are today filling positions of leadership among the laity of the churches, for which they were prepared by their experience in

the association. Three thousand men are reported as having been chiefly influenced by the association to devote their lives to the ministry. If the conversion of 50,000 persons in one generation can be traced to the work of the men who were led into the ministry as a result of one revival in Yale during Timothy Dwight's presidency and under his preaching, what estimate can express the association's influence upon this generation through the ministry of even one-third of these 3,000 men?

According to the testimony of ex-President McCosh, the student volunteer movement for foreign missions is the greatest missionary revival since the first century. He asks: "Has any such offering of living young men and women been presented in our age in our country, in any age or in any country, since the day of Pentecost?" Although less than eight years have elapsed since this movement was fairly launched, at least 630 students, whose names are on its master roll, have gone to the front under commission of the church's missionary boards. Some idea of the significance of this movement may be gained from a study of the list of missionaries who were sent out by the American Board from 1875 to 1892 inclusive. During the first six of these years the board sent 134; during the next six years 156, an increase of over sixteen per cent.; during the next six years, from 1887 to 1892 inclusive, after the volunteer movement had begun, the board sent out 222 missionaries, an increase of more than forty-two per cent. over those sent during the preceding six years—an increase of over sixteen per cent. without the movement and over forty-two per cent. with it! The volunteer movement is a movement. This movement was born and nourished by the college Y. M. C. A. Although but one department of the greater movement, its convention, to be held in Detroit, Feb. 28-March 4, promises to be one of the most important missionary gatherings and the largest student gathering ever held.

Although the association is but fairly planted in Asia, the results thus early achieved forecast for it a most successful career. Already over 300 students have made a public profession of Christ, including Japanese, Chinese, Ceylonese, Indians and Armenians. Some of these men are already preparing for the ministry; others have solemnly declared that they will enter no business which will interfere with their Christian service. The work on the foreign field has been undertaken in response to the appeals of over 250 missionaries who have asked the international committee to send men to the leading educational centers of Asia and Brazil to organize and direct the movement. The missionaries believe that when the leading young men of those countries are charged with the missionary spirit, which is the crowning characteristic of the association, they will sweep the countries with an evangelistic movement and will effect work in a generation that foreigners alone cannot accomplish in a century. The results of the work of the five men whom the committee has sent to Japan, India and Brazil during the past five years fully confirm the wisdom of their call; and the committee will doubtless send the balance of

the twenty-five men needed as rapidly as the men can be secured and their support guaranteed.

In view of the achievements already made and the marvelous opportunity presented, may not the young men who are directing this enterprise confidently rely upon the churches for increased prayer and also for the means which are needed to support the men whose services are demanded for the direction of the work? Given men willing to go and men willing to send, and a work can be begun at the educational centers of the world before the old century runs its course which will insure the preaching of the gospel to every creature before the coming century is far spent.

repose. Those who did not care for the intellectual life went against a current that was more unitary, if narrower, than that of today. Dissipation was probably, when preferred to sober life, more marked and more extreme, certainly noisier. The religious life flourished under these conditions and revivals were the constant experience of many of the New England colleges. The still, small voice was heard more distinctly because other voices were less confusing and not so loud as they are today.

I remember that at the final prayer meeting of one college class in New England every member (there were over fifty) was present, and every one gave testimony to the value and reality of the Christian faith. This testimony was not the result of Christian experience in every case, but the careless men, those whose lives had been more or less wayward, had felt the constraining influence of the words and lives of some of their classmates, and, it may be added, the persuasion of the required religious services in the chapel, and, beyond all this, the lofty examples of some of their professors. These men spoke gratefully of the kindly efforts that had been made for their good and regrettably that they had not profited by these efforts. It was even for those years of well-attended prayer meetings an exceptional occasion, but such a meeting would be impossible now in any prominent New England college.

There was possibly a considerable element of unreality in some of the apparent religious life of that time. Where everything favors this life there is, perhaps, more imitation and self-deception, but that some were kept loyal to the Master and went out to do great work for Him as ministers and missionaries who would today be diverted into other fields, is doubtless true. There are, however, as many church members in college today as then. These come to college already enrolled in a Christian church. Possibly, as they are younger, their faith is less intelligent than it was in the case of those formerly converted in college. Perhaps they do not stand as steadfast and immovable, but there were painful instances of lapse among those who made their first profession of faith in college.

Some of the considerations adduced will awaken regret that the former times were better than these. It is certainly true that the influences promoting religious life are not as paramount or, in all respects, as distinctly apparent as in former times. The proportion of Christian men constantly attending the prayer meetings is not as large, and the pressure on those not Christians to attend is not as strong. Christian men have an active interest in many things, and some force is lost keeping up so many organizations. The striking improvements in educational advantages have begotten desires for greater changes, and the spirit of criticism and censure is largely developed among students. The old co-operation in religious things between professors and students has diminished. Restlessness under the requirements of attendance at religious services has been the consequence of the large allowance of absences from literary exercises in some colleges. This restlessness has lessened the value of these services. It is not as good form as once to attend voluntary meetings for instruction, whether conducted by professors or students.

But there are advantages even in the new order for the religious life. It is exhibited

more conspicuously in many relations, and is today a more real and convincing life. The student who carries his religion conscientiously into his athletics, his society and his studies becomes a stronger man on all sides than the Christian of forty years ago, and has a wider influence. He has more to contend with in the way of distractions, and woe to him if he gives way in any relation. But if he stands firm, if he carries reverence into the chapel, courtesy and charity into his relations with his teachers, and outspoken abhorrence of evil into his share in the games, if his words and thoughts are pure and his breath never defiled with stimulants, if he watches lovingly for Christ's sake over those about him whom he sees likely to fall, no nobler, loftier exhibition of loyalty to the Master can be seen anywhere than he. To do all this he must be keenly alive to the insidious power of evil and to the reality of the unseen world. Such young men are in all our colleges. Their Christianity is not hidden. When they leave college there is the amplest assurance that with each successive year they will do better service for mankind.

The question will arise, in view of some statements made above, Is not college now an unsafe place for those who may be already members of the church but have had always the shelter of their homes, and whose characters are untested by much temptation and not very positive by nature? Unquestionably there is reason to fear that it is. But is there any safer place? Is not the world unsafe? Is there any place where such young men will find truer friends and more efficient safeguards?

Some enter college too young. A good degree of maturity in thought and character is as necessary now as ever. For those who have this maturity, and whose habits are right on entering college, we may have the largest hope. Young men are constantly held back from falling and won back after lapses in our colleges, constantly saved from permanent sorrow by the watchful care of older Christian companions. This service is mutually helpful. It strengthens character in both the watching and the watched. Young men can go into no community where companions of their own age will know their lives, watch their habits and plead with them more earnestly to do right than in our colleges. On the other hand, young men are leaving some of our schools for the colleges now with habits settled into evil. These will present solicitations to wrong-doing, but temptation will be met under more favorable conditions than those under which the boy who begins business life in a city is sure to encounter evil.

Surely there can be no regret that in more cases than formerly conversion and admission to the church take place in the early years before entering college. The risks of delay in the acceptance of Christ's law are greater than ever. The audacity of evil in all communities and the loss of authority and restraint in home relations, so general, have not lessened the perils surrounding boys. The changes that have come into modern life are in the family, as well as in college or in business. It was safer a generation ago to commit boys to a life of study and thought, which is a life into which suggestions of God come regularly and constantly, than into a business life, but it is also safer today. Above us all God is the same covenant keeping God.

RELIGIOUS STATISTICS OF THE COLLEGES OF NORTH AMERICA, 1892-3.\*

	Canada	New England	Middle Atlantic States	Southern States	Pacific Coast	Total
Number of Associations.....	20	29	79	104	178	31
Young Men in College.....	4,635	6,630	12,228	11,250	31,275	70,419
Christians in College.....	1,710	4,233	7,384	6,710	17,169	10,401
Non-Christians in College.....	2,925	4,297	4,864	4,816	14,106	1,690
Members in the Associations.....	1,644	3,494	5,228	5,218	10,929	921
Active Members.....	1,696	3,009	4,143	3,201	8,470	697
Associate Members.....	608	885	1,085	1,717	2,059	224
Professed Converts.....	65	165	602	773	1,760	165
In Association Bible Classes.....	458	745	1,564	1,660	3,424	280
Colleges having English Bible in Curriculum	3	12	25	31	68	8
Candidates for the Ministry.....	454	354	991	700	2,253	100
Candidates for the General Secretarship.....	6	3	14	9	58	5
Candidates for Foreign Missions.....	97	86	210	152	382	28

\*These statistics apply only to the young men in the institutions. Moreover, they do not include the work in professional schools.

## CHRISTIAN CHARACTER IN COLLEGE.

BY PRESIDENT FRANKLIN CARTER, LL. D.

There can be no doubt that the elements affecting under-graduate life in our colleges are more numerous and more complex than they were thirty years ago. The demand for higher organization, which has modified all business and all charities, has not been without great influence in the colleges. The curriculum, the athletics, the religious activities exhibit more careful and broader adjustments and larger relations. There is, moreover, now a consciousness of change, a feeling of unrest, an expectation of further change in the minds of those who guide and in the minds of those who are guided. The progress already made gives an impression of unstable equilibrium.

Thirty years ago the life of a New England college moved along definite lines. It seemed more steady and uniform, and the minds of the students were not on the alert, as now, for new movements and great changes. Distinction in college was attained more certainly by intellectual achievement. Those who received honors won them more uniformly in the realm of learning, or literature, or debate. Academic life had a larger element of thought and

There never was a time when earnest prayer in the home for the boy sent out to prepare for life was not the natural utterance of consecrated hearts. When prayer follows the boy into college life, and he has already accepted the guidance of the divine Master, the college affords the best and most hopeful sphere for the development of Christian character. The sons of Christian parents who have not yet made a profession of faith in Christ must be intrusted wherever they go to the covenant-keeping God. In the young men who come from worldly homes, for whom the influences from early childhood have been unleavened by faith, college life is certain to awaken serious thoughts.

Such will hardly escape earnest appeals to enter upon the higher life, but there is no great reason to hope for a response to these appeals. But because the evil in colleges is more apparent, more condensed, so to speak, than in some other relations, it does not follow that it is more destructive. Good is also better organized, and the whole movement of a Christian college still testifies of God, His goodness and the nobility of the Christian life.

The responsibility of Christian parents precedes and underlies the responsibility of the college. The organic relation of the family must remain the most potent factor in the development of character. While much is helpful in the college and much harmful, the general drift is towards reverence, courtesy, purity, honesty and the honor of Christ, but the direction in the life of a student, if setting away from these qualities, is probably less likely than once to be reversed. The lesson which observation, both of college and of the great world, teaches is that the first and greatest duty of Christian parents is to make the Christian life wholly attractive to their children, to live mainly for the nurture in them of love for the Lord Jesus Christ.

#### MARY LYON.

BY ANNA C. EDWARDS.

Every great institution regards its early history somewhat in the light of an epic poem. The founder, the discoverer, whoever has placed himself distinctly in advance of his time, becomes invested with a kind of heroic dignity, such as does not belong to a later day and generation. Thus it is with Mary Lyon. Her name is ever a word of power, not only in the college which she founded, but in churches, schools and mission fields the world over, which have all felt the influence of her unique personality. Some of her sayings, such as "go where no one else will go" and "there is nothing in the universe that I fear but that I shall not know all my duty or shall fail to perform it," are often quoted and always with the same sense of their moral sublimity.

The main facts of her history are well known and need not be repeated here, especially as the modest seminary of her time has become a college, as she from the first intended it to do, and is in itself a living monument to her memory. Time enough has elapsed since her death—nearly fifty years ago—to give something of the advantage of perspective to those who must judge from the results of her life, rather than their own personal knowledge, what manner of woman she really was.

Among the existing portraits of her—none

of which are really satisfactory—the large oil painting over the platform in the college chapel is not without its power, even over those who exclaim at the first view, "Can this be Mary Lyon?" It shows a full figure, a sedate, almost stern, expression, a faded blue eye and a rather coarse, worn hand, together with a general impression of strength and composure. Now those who knew Miss Lyon say she had delicate, white hands, that her hair was of a light brown color, clustered in natural waves about her broad brow, and they never weary of praising her wonderful blue eyes, clear, large and luminous as they were. More of these pleasing features appear in an old miniature on ivory taken at Ipswich, before she came to South Hadley. A copy of this appears in the present number of the *Congregationalist*. She was then in the prime of life and plans for her great work were just maturing in her mind; her resolution is formed, but the first steps are not yet taken. We know this as a matter of history, but it is not in the picture. One would naturally expect to see a slight shade of anxiety or, at least, a look of eager expectancy on her countenance at such a time, but her brow is as placid, her full, curved lips as smiling, as if no heavy burden had ever yet been laid upon her heart. The mouth in this picture is said to be quite unworthy of her, but, as a whole, the likeness is generally preferred, perhaps on account of its youthfulness—no one wants a great soul to grow old—and also for its air of calm assurance of hope, which certainly was one of her most striking characteristics. Probably the woman never lived who possessed a greater power than she of diffusing happiness around her simply by the contagion of her own sunny spirit.

Still, the former portrait has a dignity of its own, as well as a suggestiveness of more than appears on the surface, and many a young girl, taking her seat in the old Seminary Hall for the first time, has felt her heart drawn out toward the still face on the wall and fancied she saw the stern mouth and thin lips warm into a smile of welcome for her.

Concerning the turban in the Ipswich picture, the story is told that it was so obnoxious to the young ladies during that first year at Mt. Holyoke, because, forsooth, it was out of style, that they persuaded her, against her better judgment, to change it for the ugly cap that is prominent in all her other portraits, and very likely herein lies the explanation of the false impression many have had as to Miss Lyon's carelessness in dress. Quite the contrary was true of her. "Dress," she said, and her precept was enforced by example, "should always be becoming and express the character of the wearer. It should be suited to the circumstances of time and place, but never ostentatious or extravagant." But those caps were an annoyance to her and the strings had a habit of getting untied, and often slipped round to one side under her chin, especially when she was expatiating on some sublime truth in Seminary Hall, and one luckless artist considered himself bound to perpetuate that defect in a third portrait, which has been much commented upon, those hideous strings in particular.

It is a great pity he was so "realistic," for the picture otherwise contains more soul, more that we instinctively feel to be Miss Lyon, than both of the others combined. It is no disparagement of her to say that her thoughts were ordinarily on higher things,

and that she once stood perplexed before her mirror, saying to herself, "Well, I shall be very much disappointed if I do not get to heaven at last, and let the ribbon go."

Like all great natures she impressed herself upon others in a large and grand way. One who remembers her as present at a wedding where many persons of note were assembled says of her, "Miss Lyon looked a queen," and so she was in the truest sense, for she not only swayed the wills and won the hearts of those nearest her person, but she reached out in all embracing love and care for the whole world. An instance of her peculiar power over individuals as well as of the utter sincerity of her life was given recently by an old man, who said, proudly, as he stood looking at her portrait: "I knew Miss Lyon. I was her errand boy for more than a year, and I never saw a cross look out of her eyes."

Another, who afterward became a valued Congregational minister, says: "Almost the only time I ever met Miss Lyon was when a young lad I was employed to drive her to Belchertown. She had a text-book on moral science with her in which she studied most of the way, but she paused long enough to inquire into my boyish plans and gave me words of encouragement that have been help and stimulus to me ever since."

Numberless tributes like these might be adduced. Occasionally a plain farmer from one of the hill towns west of the Connecticut River pays a visit to Mount Holyoke College, saying: "I own a few bricks in this building. Miss Lyon stopped at my house over night once, and I gave her ten dollars when I thought I could not afford ten cents."

Her wonderful power of persuasion was evidently due to her own complete consecration to the highest and noblest aims. "Nothing for self, but all for God," was her motto. Not the advancement of woman alone, but to help on the complete salvation of the world through the education of women was her desire. As was said of one of the early fathers of the American Board, her soul was "on fire" with this great object. Even while a little child, she used to climb the hill in the rear of her father's house in order, as she said, to "look off and see the world," and when in her early youth the hour arrived in which she consciously gave her whole being to the service of God, she sought her favorite spot on that hilltop and, gazing upon the well-known scene before her, she thought of all the kingdoms of the world, and "longed to lay them all at the feet of Him who had redeemed her."

No wonder that with such a spirit she became the most inspiring of teachers and that the college which she originated has always been quick to respond to the world's needs in whatever form they are presented. Yet with all this equipment for her work her first attempt at teaching is said to have been almost a failure, a fact which has afforded great encouragement to not a few young novices in the same predicament, and perhaps for herself it was not without good results both in preparing her to meet difficulties tenfold more trying and in enabling her to bring out the glorious visions of her mind into actual, living reality. Such visions she ever continued to have and nowhere can still be found a higher ideal, combined with more earnest living, than in the college that owes its existence to the exalted enthusiasm and clear, practical sagacity of Mary Lyon.

## The Influence of Christianity in Our Colleges.

An Array of Testimony from the Heads of Institutions.

Below are replies to questions sent from this office to a number of college presidents:

1. Is the Day of Prayer for Colleges as influential as it was ten or twenty years ago?
2. Are as many college graduates entering the ministry now as then?
3. Is an unconverted student less or more likely to become a Christian?
4. What forms of Christian work are being prosecuted?

FROM PRESIDENT HYDE OF BOWDOIN.

1. Religion in colleges is less than formerly an affair of times and seasons and more a permanent attitude of mind and heart. As the starting point of revivals the Day of Prayer is probably less influential than formerly; as an inspiration to the regular Christian life of the college it is probably more influential. I have never seen a more profound and lasting impression than that made last year upon our students, when the five members of the Andover Band in Maine told the plain story of the work they are trying to do, and the spirit in which they are trying to do it, in the rural districts of our State.

2. More Bowdoin students are entering the ministry than were entering it ten or twenty years ago. What leads them to it is not exceptional emotional experience, nor the consciousness of special oratorical gifts, but the increasing recognition that the presentation in speech and the embodiment in institutions and the organization into life of the teaching and spirit of Jesus Christ is the largest and highest social service they can render to their fellowmen.

3. An unconverted student is less likely than formerly to be turned suddenly about by the contagious influence of intense emotional excitement; more likely to be led first to respect, then to admire, finally to revere and worship the ideal of character and the spirit of life which Jesus revealed and His followers are striving to reproduce.

4. The regular meeting of the Y. M. C. A. for prayer and conference on week days, a regular meeting on the Sabbath when members of the faculty or pastors of neighboring churches address the students, groups of students for the study of the Bible among themselves and classes in Bible study conducted by the professors, are the chief forms of Christian work in colleges today.

FROM PRESIDENT TUCKER OF DARTMOUTH.

1. That the Day of Prayer for colleges has probably lost ground like all stated religious seasons, with the exception of Thanksgiving and the seasons of the Christian year. In many cases the day can be recovered by making the whole week a time of special religious thought and activity in the colleges. The day needs the support of a larger time.

2. I think that as many college graduates are entering the ministry now as ten years ago, but not as many in proportion to the number of college graduates. All the colleges have received a great influx of students within the past five years.

3. Students are quite as likely to become Christians in college now as then, if the type of piety in the college is natural, earnest and courageous. In some colleges there has been a marked gain in the character of religious life and influence.

4. Christian work in colleges will vary according to the needs of the students and their environment. A great deal is accomplished by having suitable headquarters and proper facilities for carrying on religious work; still more by putting work into the hands of the right men. College students are peculiarly susceptible to personal influence. Much attention is now given to careful and quickening study of the Bible, to social questions and to missionary projects. Work in outlying

communities is determined largely by the opportunity.

FROM PRESIDENT GATES OF AMHERST.

A strong disinclination to attempt to estimate and express spiritual forces in statistical form leads me to answer your questions in general terms.

1. To estimate the influence of the Day of Prayer for Colleges is difficult. The day is observed by many more colleges now than twenty years ago. Some lives are touched and uplifted for eternity at every college by the prayer and worship of the day. Large bodies of alumni remember the day. Upon the whole, I think the influence of the day is increasing.

2. The total number of young men who enter the ministry, from all the colleges of our land, is larger now than twenty years ago, but at many colleges a smaller per cent. of the students are studying for the ministry. The demand for a liberal education is not now limited to young men who expect to enter one of the "learned professions."

3. The last few years have seen a marked increase in the proportion of members of freshman classes who have become Christians before they enter college. Good results from the work of Christian Endeavor Societies and the Y. M. C. Associations is clearly seen in this fact. The proportion of unconverted men in the lower classes of our colleges is smaller. While revivals at our colleges are not more sweeping, and perhaps are not more frequent, Christian students have a more constant sense of responsibility for consistent daily living and for personal work for the conversion of classmates and friends who are not Christians. Always the "unconverted students are likely to be converted" whenever the Christian students and teachers, with faith in the power of the Holy Spirit, pray and work for their conversion.

4. Personal work to bring unconverted friends to Christ; the study of the Bible, in order that it may be more intelligently used in such personal work; "training classes" for personal work.

FROM PRESIDENT CARTER OF WILLIAMS.

1. I am inclined to answer in the negative. It seems to me that the general condition of the churches and the general condition of our colleges leaves less room for the influence of quiet and reflective hours than was the case some twenty-five years ago. At the same time I am under the disadvantage in answering this question of having been connected with two different institutions during the last twenty years, and, while I cannot say that the change from year to year is in the least marked, it does seem to me that the day at present does not answer to the same conditions or produce the same effects as twenty years ago.

2. I have been under the impression that in this college the number of college graduates entering the ministry had not greatly varied, but I have today made a comparison of two decades, one extending from 1870 to 1880 and one from 1880 to 1890. I find that in the first decade about twenty per cent. entered the ministry from this college and that in the last decade the number has dropped to something under fifteen per cent. At the same time it should be remembered that many who often find their way eventually into the ministry may be occupied the first two or three years in teaching, and it is quite possible that the per cent. of this last decade would be raised somewhat if the computation were made five years hence. I have also made a computation between the same periods from the records of a Congregational institution much larger than ours and I find that the

per cent. has dropped from nine to five in the corresponding decades. It must be, therefore, that so far as our Eastern colleges are concerned the number of candidates for the ministry has diminished.

3. As to whether an unconverted student is less or more likely to become a Christian in college at present, I have no doubt that such a change is much less likely to occur than twenty-five years ago. I think a larger proportion of students are professing Christians when they enter college now than formerly, and that the absorbing influences of college life are not as conducive as formerly to a change of character.

4. The forms of Christian work especially prosecuted are what is known as "deputation work," visiting neglected villages and regions, Sunday school work a. d., to a certain extent, watchfulness and care for those who are in danger in college. I think there is more organization, but I doubt whether more efficiency, than twenty-five years ago.

FROM PRESIDENT THWING OF WESTERN RESERVE.

Before answering your specific questions, I beg to say that college life today seems to be characterized less by a revival of revivals than by a revival of religion. The Christian religion was never held in deeper regard in the American college than it is today. The Christian man was never more honored than he is honored now. But the pietistic type, or the emotional type, of Christianity was never also at a greater decline. These conditions influence seriously the answers to the specific questions.

1. The Day of Prayer for Colleges is probably less influential as an emotional factor than it was a decade or score of years ago. It is probably not less influential as an intellectual factor for the construction of Christian character.

2. Some years ago I investigated the question in respect to certain of our more conspicuous colleges, and the percentage of the men entering the ministry was lessening decade by decade. In a recent annual report President Eliot of Harvard College said that of the members of ten graduating classes between the years 1867 and 1876 only five per cent. were either ministers or were intending to become ministers. The percentage of those taking up law was thirty-six; medicine, ten; teachers, nine; scientific work, twenty-one. Apparently more of the graduates of Adelbert College of Western Reserve University are entering the ministry now than a few years ago.

3. The unconverted student is less likely to be touched by emotional influences than a few years ago, but I think he is more open to the permanent motives.

4. The Christian Association of Adelbert College is now specially engaged in raising money for a new building as a center of its work and as a center of the under-graduate life. The association as an association does not do any institutional Christian work, but its members work in various Sunday schools and young people's societies and other agencies throughout the city. The prayer meeting is held each week, sometimes oftener, in its room in the college dormitory.

FROM PRESIDENT EATON OF BELOIT.

1. In the judgment of our most experienced men, the Day of Prayer for Colleges is not less influential in Beloit than it was twenty years ago—perhaps more so than it was ten years ago. It is looked forward to with earnest expectation, and is observed with various and deeply thoughtful services. There are not usually many conversions on the day, our college community is one in which spiritual uplifts are wont to come gradually rather than

suddenly, but the influences of the Day of Prayer are salutary and abiding.

2. A few years ago, in consequence partly of the vogue gained by physical science, there was a determination of students away from the ministry, but a return current seems to have set in, and there is now a decidedly increased number of men studying for the ministry, more than there were ten years ago. Of the last graduating class a considerable proportion of the strong men are now in theological seminaries, and the same will be true of the present senior class.

The original faculty of Beloit was unique in this, that while each of its three members was a specialist in classics, mathematics or political science, all of them were ordained ministers. Of the present faculty of twenty-two members nine are ministers, and every one of the others is a Christian worker, many of whom fill pulpits from time to time, and all are in singularly accordant spirit in seeking the religious welfare of the students and honoring the work of the ministry.

4. Our students are active in the work of the churches of the city, in college association work and in sustaining Sunday schools in the surrounding country. An unconverted student is more likely to become converted than was the case ten years ago.

The General Convention of Wisconsin recommended last September that hereafter the Sunday preceding the Day of Prayer for Colleges be observed in our churches as College Day. Should this be generally adopted, important results may be expected in increased interest in the Day of Prayer and still larger results from it.

#### FROM PRESIDENT BALLANTINE OF OBERLIN.

1. The Day of Prayer for Colleges is the high day of the religious year; its services are attended by almost the entire body of students. Special meetings are held to prepare for it and others to gather up its fruits.

2. Ten years ago there were twenty-one Oberlin College graduates studying in Congregational theological seminaries; the last Year-Book gives exactly the same number as studying in 1893.

3. A recent census shows that of forty-eight young men in the senior class all but one are professing Christians; of thirty-six young men in the freshman class all but fourteen are Christians. Among the young women no census has been taken, but the facts are doubtless about the same. The Oberlin students come mostly from families that are earnestly religious. From the most distant parts of the country and from foreign lands young people are sent to Oberlin to receive a thorough education in the atmosphere of a Christian home. A large percentage are members of the Y. P. S. C. E. and of the church before they come.

4. All the usual forms of Christian work in the Y. M. C. A., the Society of Christian Endeavor, the Missionary Volunteers, the class prayer meeting, etc., are vigorously prosecuted. But the faithful preaching of our devoted pastors is the spiritual force most depended upon.

#### FROM PRESIDENT MC VICAR OF WASHBURN.

1. The Day of Prayer for Colleges with us has been increasing in interest and spiritual power.

2. The ratio of our graduates entering the ministry is not decreasing. College graduation is not emphasized so much now as formerly as a condition of entering the ministry.

3. Unconverted students are as likely to become Christians in our colleges now as ever before.

4. We have Y. M. C. A. and Y. W. C. A. organizations and other lines of personal effort.

#### FROM PRESIDENT SEELYE OF SMITH.

1. The Day of Prayer for Colleges seems to have lost somewhat of its influence among the churches, but in the colleges themselves the

day is observed as sacredly as ever and its beneficial effects are no less manifest.

2. Thus far but few graduates from colleges for women have ever entered the ministry. Public opinion practically excludes them from that profession, although some women have been popular and successful preachers. The records of women's colleges can, therefore, be of no service in answering the second of the questions you have proposed. I should say, however, from general observation, that a smaller proportion of college graduates enter the ministry now than formerly.

3. The Christian spirit in the colleges for women, at least, is apparently as strong as ever. The great majority of the students in them are Christians, and their influence is still dominant.

4. The old forms of Christian work in religious assemblies and in missionary societies are being prosecuted as usual, and with the usual results, but in the colleges for women, especially, new efforts are being made to benefit the ignorant and degraded classes. College settlements among the poor have been established in several of our large cities, which are supported entirely by college students without reference to denominational distinctions. Volunteers are readily found among the graduates to live in these homes provided by the colleges, and the students generously contribute for their maintenance. This is one of the most suggestive and interesting indications of the prevalence of Christian life in the colleges today.

#### FROM PRESIDENT MEAD OF MOUNT HOLYOKE.

1. The results of the Day of Prayer, if measured by the conversion of many souls to Christ, are not so marked as they were twenty years ago. Then the majority of students entering college were not professing Christians. Now, nine-tenths of them are members of churches. There is undoubtedly as much religious interest in these colleges now as there was then, but it expresses itself in the more varied forms of organized effort for relieving and uplifting the poor and degraded as well as in personal work for the unconverted in college. We look forward to this day with earnest hope and strong desire for the quickening of Christians and the conversion of sinners, for these have been the marked results of this day through all the history of the college.

3. The Christian influences thrown around an unconverted student are more varied than they were twenty years ago, but are not less likely to bring her to Christ.

4. Class and general prayer meetings are held weekly. The Young Women's Christian Association numbers in its society the professing Christians in the college. The work of the organization is carried on in various directions through committees. These committees have in charge home and foreign missions, the work of the college settlements, of city missions and the temperance work. There is also a Needlework Guild and an earnest Missionary Volunteer Band. There are committees for distributing flowers to the sick, visiting the neighboring almshouse and hospital. This organized work follows the leading of the practical questions that engage the attention of Christian workers everywhere.

#### AS A STUDENT SEES IT.

We add to this broadside one utterance from a student. While it applies especially to Smith, it is valuable as indicative of the trend of thought and Christian work in other colleges.

Each girl when she enters Smith is advised to attend that church in the city of which her guardians approve. Very pleasant relations exist between the churches and the students. This year the Edwards Church has taken an entirely new step and offers a "covenant of Christian living" to each girl who chooses it as her church, whether she is a church member or not. By it she confesses Christ as her Master and promises to live according to His

teachings. A hundred and forty girls—a fifth of the whole college—have thankfully accepted this covenant.

Unlike most colleges church-going is not compulsory. Yet each Sunday morning a long procession comes from the campus and separates for the town churches, for there is no Sunday morning service at the college, only the beautiful vespers just before tea. This service is always simple and largely musical, with a short address by the president or some professor. Sometimes we have a stranger to speak to us—some one from the college settlement or a visiting minister, and last spring we had the treat of hearing Professor Drummond. The only other general religious service is the morning chapel, like the others well attended though not compulsory, and giving a good start-off to the day's work.

Each class holds a prayer meeting Sunday evening, at which some pretty practical subjects are discussed, such as the pros and cons of Sunday studying and a Christian attitude toward freshmen. Bible study forms a required part of the college work. This study is critical in its nature, and we are taught to feel toward the Bible something of the "historic sense" that is so much talked about nowadays.

As to the active Christian work, we have a long list of societies. There is the Needlework Guild, to which each girl is invited to contribute an article of clothing to be sent to some hospital. There is the Flower Mission, sending in the spring wild flowers to poor and sick people in New York. There is the College Settlement, doing its best by money and boxes of clothing to help along the college settlements of New York and Philadelphia and Boston. We have the McAll Mission and the Ramahai Association and the regular Missionary Society, which carries on a good work both at home and abroad. And, last, the Home Culture Clubs, which are peculiar to Northampton—a sort of effort at university extension on a small scale. Many of the working girls and boys in the town form themselves into little clubs, each with a college girl as teacher, and together they study a great variety of subjects, running all the way from Browning to arithmetic.

It would seem as if so many different societies would overlap and conflict in interests. So perhaps they might if they were not all united under one general head, the Smith Association of Christian Work, which organizes them all around a common center. S. A. C. W. this is familiarly called, and these initials sound as natural and full of meaning to a Smith girl as Y. M. C. A. does to the public. Conferences have been held between the S. A. C. W. and similar organizations at Vassar and Wellesley, when delegates were sent between the colleges, each to describe its own Christian work and learn about the others. These conferences have proved very helpful, chiefly, perhaps, because they show to each college that its ways are not the only ways of doing good, and because they promote a true feeling of sisterhood between the three colleges.

Each girl is influenced—if almost unconsciously—by the Christian atmosphere around her. It is essentially a broadening influence. In these religious meetings and missionary societies girls of different church denominations work hand in hand, forgetting, for the time, their individual preferences in the common purpose to help themselves and others. This close religious intercourse lowers the wall of partition between the different denominations, and I believe that most of the girls are glad it is so, and wish that more of this spirit of wide toleration extended outside the little world of college to the big world beyond.

E. P. T.

Know God as the Person, trust Him wholly, let there be no doubt, no misgiving, call Him by the dearest, truest of names—this is worship.—P. C. Mozoomdar.

## The Home

### "NOT AS THE WORLD GIVETH."

BY ANNIS F. EASTMAN.

How doth the world give?  
 Tardily; when desire is dead,  
 Or else too soon, ere folly's fled.  
 Mockingly; honors, wealth and ease  
 With halting gait, dim eyes and foul disease.  
 Blindly; gold, where love were wealth,  
 And only love where gold were life and health.

How doth He give?  
 The kingdom of heaven to the child, without  
 endeavor.  
 To loving man, the spirit of the child forever.

"One of the things I most want to see accomplished in an educational line," writes a progressive young wife, "is to have the kindergarten and the college brought together." The once prevalent idea that these infant schools are simply places in which little folks play and are entertained is rapidly dying out, and one of the most effective ways to kill that false notion altogether would be to introduce normal kindergarten training, under competent and inspiring teachers, into our women's colleges. In this way the eyes of the more intelligent of our young women would be opened to the truth and beauty of Froebel's philosophy, and the system in general would become dignified and ennobled in the thought of people at large. Another strong argument in favor of this form of teaching is the gracious influence which it has upon her who engages in it in whole-souled fashion. So important is this aspect of the profession in the minds of certain educators that the principal of a large private school in Boston said not long ago that she did not wish to take into the school for any department a teacher who had not studied kindergarten methods. The increasing sentiment in favor of these schools gives a peculiar interest to the growth of the system on the Pacific coast, as told by a contributor in another column.

An important principle in child culture is reflected in what the late Elizabeth Peabody, one of the foremost teachers of her day, said of her early education. In speaking of how her own ideas, especially upon religious and philanthropic subjects, were shaped by overhearing the conversation of her elders, she said: "I think children gain much more than we usually suppose from what is not directly addressed to them. Their mental muscles are not on the strain of demanded and conscious effort of attention and they absorb and assimilate ideas as they do the air and sunlight." Of the Bible she said: "We were allowed to read it as children always will do, if let alone, for the sake of its beauty and interest." When a little girl she accompanied her father, who was a physician, to the almshouse, and there heard the officials discuss questions of penology with him. In this way the germ of reforms was communicated to her childish mind and gave color to her subsequent efforts in behalf of humanity. She attributed her bias toward Unitarianism solely to the spirited conversations among the household guests to which she listened during those formative years. Some parents fully appreciate the value of this indirect education and make strenuous efforts to invite wise and witty and interesting people to the house for the sake of their influence upon the young people growing up therein.

## The Congregationalist

[The statement was made recently, in a small company of women gathered for the purpose of studying social questions, that women, as a rule, are not conscientious in spending money, and the point was made that they ought to feel as much responsibility for using money wisely as men exercise in earning it. There are noble exceptions, of course, to a charge of this character. We all know wives and mothers whose judicious and prudent expenditure of slender means has enabled sons and daughters to go through college and attain for themselves honorable positions in life. The truth remains, however, that many dollars which might serve better ends slip carelessly through feminine fingers. Yet we doubt if, on the whole, women are more reprehensible in this matter than men. They may spend more frivolously, but they squander less upon harmful indulgences. What is needed, beside a toning up of conscience on the part of both, is a new system of co-operation among heads of households. A family pocketbook and frequent conferences over income and output between the husband who earns the capital and the wife who distributes it is a great check upon thoughtless and extravagant use of money. Whenever the mother and older children are treated as members of a firm and are trained to business habits there is sure to be developed in them the desired sense of responsibility.

### AN OLD-TIME COLLEGE COURTSHIP.

BY MAC GREGOR JENKINS.

Much has been written of late in regard to New England life in the early part of this century. For the most part it has been described as very barren of the elements which make the life of today so pleasant. A little yellow book lies before me bearing the date of 1822, and from its pages much can be learned to convince us that those who are attempting to describe New England of long ago give us only one side of its delightful life. We learn that in 1818 young men went to college as they do today, and also that they were much the same sort of young men as those who now crowd our colleges.

This little book tells us of the life of one of them, of his work, his recreations and ambitions. All are described in frank, manly, amusing letters to his family and friends. But it is not of the classroom or of the recreations that the writer speaks most frequently, nor of which I am going to tell. We find him enrolled as "a student in the class of 1822 in Yale College," and, after a few letters about his new surroundings, nothing of interest is chronicled until the fair New Haven girl appears on the scene, and becomes at once a disturbing element in the life of our young student friend. It is a charming little story, and can be told best as he writes it himself in the formal, deferential style of the times. It was in July, 1818, that the spirit of unrest seemed first to enter into the mind and body of the young student, for he writes:

I find walking a very pleasant and beneficial diversion. It rests my mind from work and improves my appetite. . . . And what a place New Haven is for girls, charming girls! Thick as hops and sweet as white mulberries. Their company is very edifying and adds much pleasure to the walks through the beautiful country. Tell Eliza that Miss — had the support of my arm a short distance yesterday.

But our young friend was not to secure the charming Miss — for an extended

walk easily. The next time she appears in his letters we find he is calling at her house, and he records in his diary:

I passed a very pleasant evening in the company of Miss — and her mother. Miss — was good enough to read aloud a most edifying sermon.

How long the sermon reading was kept up does not appear from any entries in the little yellow diary. For some weeks Miss —'s name does not appear. Can it be that the young student allowed her mother and a book of sermons to triumph over his youthful ardor? No; here is another entry fully a month later. It runs:

FEB. 10, 1819.

Miss — and I have decided to read one evening a week together. After much debate we have selected the Old Testament in Greek. We feel sure it will prove a most helpful exercise.

Rash youth! He is imperiling his peace of mind, but, perhaps persuaded that their love for the beauties of the Greek can prevent other thoughts and hopes, he calmly goes to his fate. These weekly meetings are evidently most satisfactory, for he records them often, and an occasional comment shows whither this youthful pair of scholars are drifting. He says:

Miss — has a remarkably clear, sweet voice and reads most intelligently. When she is interested the tones of it thrill me.

All has gone well so far, but now a vacation intervenes and the young scholar goes to his home. From here he writes to his roommate:

Health and prosperity, a good fire, plenty of drinkable and eatables and good luck in that delightful place denominated the recitation-room, are the greatest blessings I can wish you. I am very comfortable, seated before a large fire with a flute, flageolet and piano beside me, plenty of apples in the closet close by, beer, cider and other delectable comforts at hand, and a good library. I ride, I skate and break my head on the ice, by way of variety, but you can't expect perfection. There are also quite a number of girls about. Blue-eyed and black-eyed laughing damsels rove about to my great satisfaction. I am fond of looking at all beautiful objects—beautiful pictures, beautiful landscapes, beautiful horses, beautiful experiments in the laboratory and philosophical chambers, beautiful demonstrations, beautiful buildings, but most of all, beautiful girls.

The average college student would have been content amid such blessings, but the old college town evidently held forth greater attractions for he adds that he already longs to be back in New Haven once more. Perhaps he longed for more "beautiful experiments in the laboratory or philosophical chamber," or possibly it is for a more "beautiful girl." Once more we find him back in the longed-for town, and the Old Testament readings are evidently resumed. Once he comments in his journal:

The thoughts of sedentary men, particularly like me, being compelled to spend much of their time in solitary meditation, are apt to settle with intenseness on some dragon of melancholy or self-reproach,

and to avoid this he "plans to spend as many enlivening evenings as possible with Miss —."

With great interest I turn the yellow pages to see how long the Greek readings were continued. I am rewarded by having this entry meet my eye:

MAY 20, 1819.

I find to my regret that we have not progressed as rapidly as I had hoped we would with the Greek. This is due to the fact that of late we have fallen into the habit of helpful discussion of current events.

Later I find:

Miss — and I have abandoned the Greek. It is very detrimental to our eyesight and we are convinced that friendly conversation upon helpful topics will do more for us than plodding through the Testament.

Alas for the young student and his charming friend! They have left the narrow path of the study of an ancient language to wander along the more pleasant highways of "friendly conversation upon helpful topics." There is danger ahead, but let the little book tell what is left of this simple story. The young man has a kind friend who evidently hears of Miss —— and writes, for we next find a letter in which she is described as follows:

Miss —— is as bright and blooming and intellectual as ever. You really undervalue womankind. Nobody despises more than I do that frivolous animal, the belle; but she is not this, she is a girl of sense and polished manners, an open heart and amiable disposition and, above all, delicate and modest. I would give more for one hour's society of such a being than for all the dead languages, mathematics, philosophy, chemistry and metaphysics put together.

It is evidently now only a question of time as far as our young friend is concerned. And if Miss —— was all he said of her she was indeed adorable. At any rate, his honest, boyish tribute to her is one of which any girl might well be proud. It is pleasant to imagine the evenings which the young student spent with Miss ——, and it is necessary to fill quite a gap in this way before she appears again in his journal's pages. The spring came on and with it pleasant weather. The sunshine and warmth tempted the "conversationalists" abroad, and we find it recorded that

Miss —— and I took a pleasant walk this afternoon. We have abandoned our evening conversations and now walk abroad in the country to see, admire and discuss the beauties of nature. We find the exercise very beneficial to our health.

Thus does the young lover try to persuade himself that the rare pleasure of these walks is to be permitted on the score that they benefit his health. It would be a delightful privilege to follow day by day the lives of these young people as they drift along in the pleasant summer weather, hardly conscious, perhaps, that they are making the future of their lives. We cannot do it, however, as the entries in the diary are very meager and the approach of examinations drove from the pages any records of anything else, even Miss ——. A long summer vacation intervenes during which a letter or two were exchanged, in one of which he writes:

I have found an occasional stumbling-block in the flowery path of knowledge in the many pleasures of life,

and adds with just a tinge of bitterness that

I fear my life in New Haven is too pleasant to last. I already dread the end of my course and my graduation, which will take me from the scenes and people endeared to me.

Upon his return to college he fell a victim to the delights of verse-making, the result of which was a serenade addressed to Miss ——. It begins:

The student came (vacation o'er)  
Back to the halls of classic lore.  
Health sat within his bright black eye,  
And on his cheeks vermillion dye.

When the full moon, with mellow beam,  
Had gilded valley, hill and stream,  
At midnight's lone and lovely hour:  
He sang beneath his lady's bower:  
"Awake, my fair, awake, at last  
The weeks which severed us are past.  
I come again, my wanderings o'er,  
At beauty's altar to adore.  
My love, awake! the nightingale  
Is sweetly singing in the vale," etc.

But no more of this. It is doubtful if it ever reached Miss ——. It is to be hoped it never did. From the more serious entries in his journal we find that the young student, now in his junior year, is beginning to find Miss —— a very absorbing topic, for he writes often of her, and soon little confes-

sions creep in. He questions himself as to how a man feels when he has what he quaintly calls a "peculiar kindness" for a certain young woman. He writes at length to his sister on the occasion of her wedding and enlarges upon the "many joys and advantages of married life." He writes a little more poetry, which is supposed to express his "peculiar kindness," and altogether acknowledges that he is "vaguely unhappy."

Then comes a letter to a friend, advising his early marriage, "as it is conducive to the more solid enjoyment of the very best in life and, moreover, stimulating to a man's every effort to accomplish what he can."

The winter is passed as those before it have been and Miss —— continues to figure conspicuously in our young friend's letters. He departs for his Christmas holidays with the entry, "Bade Miss —— adieu," and the journal comes to an abrupt end.

But it has carried us far enough. We have seen the ardent, enthusiastic boy assume his college duties and begin a new life. We have seen the fair New Haven damsel as she sat demurely by the maternal hearthstone reading the Old Testament in Greek. We have seen this abandoned and conversation substituted. Then followed the long walks, during which she "saw, admired and discussed the beauties of nature." We can imagine her radiant at Commencement time, for she was there, though her admirer fails to make note of it, and moreover he was at her side.

The months slip by, and amid all the confusion of the departure for home the one note which there was time to make was, "Bade Miss —— adieu." And then, alas! an abrupt ending to all procurable letters or diaries. It would be delightful to go on with the story, but it can only be told in the most general way, for there are no more accounts of walks or conversations or parties. This was all a long time ago and doubtless many of Miss ——'s granddaughters, equally charming, have "admired the beauties of nature" about New Haven. Moreover, if the little romance of other days, so vaguely outlined, had ended as abruptly as the young student's diary did I would never have read the delightful story between the lines of his boyish handwriting, nor been able to tell other people about this college courtship of long ago.

#### THE KINDERGARTEN MOVEMENT IN SAN FRANCISCO.

BY NORA ARCHIBALD SMITH.

The first free kindergarten of San Francisco was opened Sept. 1, 1878, and there are now fifty-seven schools of this class in the city and nine in Oakland, the sister city across the bay. The influence of the movement has spread from the north to the south of the State and into Oregon, Washington, Nevada, Arizona and Colorado. The work was begun through the inspiration of Prof. Felix Adler of New York, who came here in the summer of 1878 to deliver a course of lectures. During his short visit he convinced several of his friends, many of them prominent German and Jewish gentlemen, of the value of the kindergarten in the service of humanity. An association was at once formed and became incorporated under the name of the San Francisco Public Kindergarten Society, and officers were elected, some of whom are still in service.

Professor Adler was most kind and efficient in securing memberships, and, with the aid of the trustees, 100 subscribers, as

well as several life members, were soon enrolled. With this fund the society began its benevolent service, renting its room on Silver Street, buying its furniture and apparatus and reaching out its kindly hand toward the little ones dwelling in the dismal locality known as Tar Flat. Miss Kate Smith (now Mrs. Wiggin), a pupil of the distinguished veteran kindergartner, Emma Marwedel, came from Southern California to organize the work, and soon the first free kindergarten west of the Rockies was an assured success. Prof. John Swett, then principal of the Girls' High School, early became deeply interested in the movement, and, with Mrs. Kincaid's glad co-operation, sent the students of their normal class to observe the workings of the system. Miss Marwedel also continued her interest and trained several gifted young women to assist Miss Smith in the trials and discouragements of the pioneer days.

One of the notable visitors in the early months of the work was Mrs. Sarah B. Cooper, whose clear eyes saw at once the marvelous scope of the new system of education. From the first morning she spent on Silver Street she became a devoted disciple of Froebel and she has ever since been the loyal and enthusiastic standard bearer of the free kindergartens. The Jackson Street Kindergarten was organized under her protection in October, 1879, and from that time the work has gone on with a steady, resistless sweep that overcame all obstacles. Much of the success of the movement in San Francisco is due to the generosity of the California public, a generosity which has never been a whit overstated. The burden of the financial support of these schools for fifteen years has been very great, and even now that they number sixty-six they are entirely maintained by private subscription. Had this been in the

Days of old, the days of gold,  
The days of '70,

when money was easily made and loosely held, it need not have surprised us. But those times are past, and the people of California no longer find marvelous sized nuggets in their back yards nor come casually upon glittering "chispas" when they dig for angleworms. Another factor in the success has been the harmony of the workers. New societies have been organized, new kindergartens established, but it has been a gradual, healthy growth, a natural branching from the parent stem. Nor, fortunately, have any religious discussions troubled our waters. All who come to our ranks, Jew and Greek, bond and free, are welcome, and all are united in a common sympathy, a common aim and a common love of childhood.

There are now three large free associations in San Francisco, the Pioneer, the Silver Street and the Golden Gate, and several smaller societies, one in the First Congregational Church. The Pioneer Association now supports four schools, located in the neediest quarters of the city, and enrolling a curious cosmopolitan throng of Italian, Portuguese, Mexican, Irish, Swedish, Russian and African babies. One of the kindergartens is named for Felix Adler and all are well equipped, well housed and well managed. The Golden Gate Association, of which Mrs. Sarah B. Cooper is president, is by far the largest of the three societies, now supporting thirty-five schools. Some of the wealthiest women of San Francisco are actively interested in its success, and promi-

## The Congregationalist

### HOSPITALITY TO STUDENTS.

BY MARY A. JORDAN.

nent among them is Mrs. Leland Stanford, who supports and has endowed seven of these schools as a beautiful memorial of her only child. The Silver Street Association occupies the ground in which the work was begun in 1878, and now maintains three kindergartens, all under its own roof. Its president, Mrs. Charles B. Alexander (Miss Harriet Crocker) gives the rent of the building and the entire support of two of its schools, and the family of which she is a member have always been among its most generous friends. The old Silver Street walls resound from morning till night with the tread of childish feet and the echo of happy voices, for in addition to 180 children in its kindergartens, the society conducts a weekly housekeeper's class, or kitchen garden, of thirty-five members, and a free library and reading-room, with an average daily attendance of sixty-five boys.

The plan of work in all the schools is much the same. The religious instruction, though carefully given, is of a general character. It is purely a cultivation of the spiritual nature, and all positive ecclesiastical forms are avoided that no break in methods may be made when the kindergartens become a part of the public school system. There is much visiting by the teachers in the homes of the children, not only to lend a much needed hand now and then, but to fully understand the environment of the little one and the influences that have shaped his character. Regular meetings for mothers are conducted also, with a view of giving them an intelligent understanding of the objects of Froebel's system and of still further strengthening the bond between kindergarten and home.

There are now two training schools for kindergartners in San Francisco, one organized by Mrs. Wigggin in 1880 and having 300 graduates. The majority of its students earn their tuition by assisting in the various public kindergartens, others receive free training, and some pay their own tuition fee. The other school is now in its second year and is entirely free, its students giving daily assistance in the thirty-five kindergartens of the association in return for their tuition. It has a fine corps of lecturers and enters upon its work with admirable equipment. Both schools give instruction in pedagogy and psychology, a thorough course in the "Mutter und Kose-Lieder" and in the use of the gifts, occupations and other instrumentalities of Froebel's system.

The work in San Francisco, as a whole, is vigorous, enthusiastic and progressive. It has prospered wonderfully, so well, in fact, that the members of the successive school boards, seeing the little ones of the city so well provided for, have scarcely felt their own responsibility in regard to them. Yet the organic connection of Froebel's system with the public schools is a thing much to be desired. The San Francisco kindergartens now feel very much as might a waif cared for by a charitable household. They are warmed, fed and sheltered, but, after all, they are waifs and outsiders. What they ardently desire, what they need for their best development, is to be legally adopted and to become part of the family by right.

It may not be ours to utter convincing arguments, but it may be ours to live holy lives. It may not be ours to be subtle and learned and logical, but it may be ours to be noble and sweet and pure.—*Canon Farrar.*

The college girl nowadays seems to get quite as much attention as is good for her. All sorts of advice are given her and countless ways of living prescribed. Being a receptive young person, for the most part, she absorbs as much as she can and tries to assimilate the rather heterogeneous material. Yet, after all, much of this attention is given to the college girl in the abstract, on paper; the concrete individual does not receive quite the same amount. At least, it used to be so when I was in college, but, of course, that condition may have changed in two years. Yet, assuming that it has not, my point in this paper is to tell how much a girl at college values individual attention from those with whom she comes in contact in her four years' residence in a college town.

College life with all its attractions, diversions, absorbing occupations and crowded, busy days is, in a way, an abnormal life. It is not meant to be, nor need be, nor can be real home life. And yet it is the only kind of home life that some girls know. They say that they feel more at home at college than anywhere else. And when a girl can say that, the college way of life has so far forth succeeded. However, it is a pity if they must go away with no better experience of home life than that. It is a pity if real homes are not sometimes opened to them, if for only a glimpse.

College faculties, in so far as they are able and have the opportunity, do open their doors most cordially, hospitably and gladly. But classes are large, partiality cannot be indulged in too freely and there are always those who, unnecessarily, of course, feel reserve in the presence of their instructors. And here is the way for owners of homes in a college town to do very much for these sojourners in their midst. Doubtless they do much, but could do more if they would only think of it.

In some cases there is a mistaken idea, for which students themselves perhaps, on account of a certain ill-judged loftiness of manner, may be to blame, that students do not care to meet the townspeople. The impression obtains that so many interesting things are happening all the time in the college halls that they care for nothing outside. True, college is a little world of its own, and yet I do not think that any one who has seen the pleasure with which a simple invitation to Sunday dinner or tea, or a quiet evening's visit is received would make that mistake twice. It is nothing new, nothing great, nothing elaborate a college girl wants, but the simple getting away from her work, her daily occupations, getting out of herself, as it were, and being with real people—fathers and mothers and children.

I can recall ever so many times the remarks of my own friends on the occasion of going out to tea in the town that, "It seemed so good to get away from everything collegy." In after years they may long for a "collegy" thing, but so do most wants vary with time. If people would remember that the fun of living in dormitories, in spite of its fascinations, has also some failings, they would gladly offer these small hospitalities more freely. The memory of certain twilight talks comes to me now when girls happy in the present, but always eager for the advancement of college life toward the ideal, would say, "If we ever have homes of our own in college towns won't we just

know how to treat the students." I know that some of those girls will practice their preachings.

On the other hand, there is the argument undeniably that there are so many college students coming and going all the time: "We see them once or twice and then they go away, we don't know where, and we never see them again." That is so, but it is just here that the townspeople have the advantage over the college faculty, who are naturally associated as friends almost equally with all the students, while the townspeople are at liberty to choose a few, one or two girls, with whom to be friends. Opportunities for meeting the students are numberless and the chances for doing them good are unlimited. My own experience, which was cloudless, leads me to say this, and I wish that more might have an equally pleasant experience in this respect.

### "LUCK."

BY EBEN E. REXFORD.

The boy who's always wishing  
That this or that might be,  
But never tries his mettle,  
Is the boy that's bound to see  
His plans all come to failure,  
His hopes end in defeat,  
For that's what comes when wishing  
And working fail to meet.

The boy who wishes this thing  
Or that thing with a will  
That spurs him on to action,  
And keeps him trying still  
When effort meets with failure,  
Will some day surely win,  
For he works out what he wishes,  
And that's where "luck" comes in!

The "luck" that I believe in  
Is that which comes with work,  
And no one ever finds it  
Who's content to wish and shirk.  
The men the world calls "lucky"  
Will tell you, every one,  
That success comes not by wishing,  
But by hard work, bravely done.

### TO THE STAY-AT-HOME GIRLS.

BY MARGARET F. HERRICK.

I wonder if you are ever tempted, as I am sometimes, to consider the engaging in some distant philanthropy more heroic than the doing of that small, prosaic, importunate duty which stands close at hand. I wonder whether you, too, do not sometimes yearn to go and spend a month at the College Settlement, instead of staying at home and watering the rubber tree every morning, and dusting the parlor and seeing the market man, and investigating the ice-chest and peeping under the teapot lid to see whether Susan has forgotten to throw out the tea leaves. I wonder if some days you do not feel as if it would be more romantic and inspiring to go and buy shoes for a little barefoot Italian beggar, than to sit by the fire darning the *tremendous* holes in the knees of Fred's stockings. I wonder if some evenings you do not feel that you would be doing more good in the world if you could only go and play games at the Working Girls' Club, instead of reading the newspaper to grandfather and helping Fred with his Virgil, or Katharine with her decimals.

If you do feel this way, and are sad at heart because, though you are busy all the time, the good which you do seems so little, its results so insignificant, you are just the ones to share my fable. It popped into my

head the other day while I was hemming some tedious ruffles for Katharine's petticoat, and here it is:

**THE GREEN STRIP IN THE MEADOW.**

Once upon a time God saw a dry place in the meadow, so He started a little brook running down the mountain. It went pushing its way through the cracks and crevices, sobbing for coward fear in all the dark places, grumbling and sputtering over the pebbles and roots and impatient over all its difficulties. At last, however, it reached the foot of the mountain, and then it opened its eyes and began to look around in discontented surprise.

"Why!" it said, "I thought when I got to the foot of the mountain I should be a river and sail ships. And here I am, not much bigger than I was when I started—not even big enough to hold a rowboat—and nothing but this stupid, commonplace, old meadow to run through. I declare, I believe I'll try to be a pond. Even a frog pond is better than an insignificant little brook!"

So it tried and tried to spread itself into a pond. But there was not water enough, so it dried up, and the meadow was still thirsty.

Then God set another little brook running down the mountain. It began in a tiny, quiet spring, hidden deep under hemlocks and spruce trees, its edges overhung with partridge berries and shield ferns, and its clear depths full of gold-brown shadows. Hardly more than a bright thread at first, it trickled among the mossy pebbles, struggling bravely through all the dark crannies and over all the rough places, and gathering strength from other tiny rills that ran to meet it, until its song was loud enough for all the woods to hear.

Ripple, ripple, ripple, babble, gurgle, splash! Down it came, tumbling headlong over the rocks, clear and cool and musical from the filtering earth of the mountain, down beneath the pines and silver birches, under a small brown bridge, and out at last into the sunlit meadow. And it opened its eyes in surprise.

"Why!" it said, "I thought when I got to the foot of the mountain I should be a big river and float ships, and here I am, nothing but a ridiculous little brook after all, not even wide enough for a rowboat. Well, never mind, I haven't come all this long, dreary way for nothing. I will go on."

Just then it saw a clump of drooping forget-me-nots, and it ran and gave them a drink. A little farther on there were some spears of dusty, parching grass, so it ran to them and washed their faces, and petted them with its cool fingers until they looked quite fresh. And then a wee, dun-colored bird came down and splashed furtively in his morning bath. In this way the brook went on day after day, too busy and too happy to indulge, save at rare intervals, in its dream of a rowboat. Meantime, people a long way off on the mountain, too far to see the brook, looked down and said, "What a green strip is growing up in that meadow! There must be water there."

But the brook knew nothing of the reward that it was reaping, and, indeed, never thought about a reward at all, until one morning it awoke and found that somebody had given it a rowboat. On it ran merrily, more light-hearted than ever, proudly carrying its rowboat, until one morning it awoke, and, lo! a sailboat. And on, until there was a ferryboat; and still on, until by and by the gleeful brook had become a

mighty river, floating all sorts of craft down to the great sea. Yet it did not forget or regret the days of small things, for could it have borne the ocean steamer so lightly on its wide breast if it had not first bathed the chippy bird and made its strip of meadow green?

**SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\***

PARALLEL WITH INTERNATIONAL S. S. LESSON FOR JAN. 28.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

I. Materials for this lesson:

1. Large sheets of manilla paper, after this referred to as the "Lesson Roll"; black drawing crayon.

2. Pieces of white cardboard about ten by three inches in size, one card for each child. In the middle of the card at the top, across the ten-inch side, write in large letters, "Covenant." At the left of this, across the top of the card, glue a strip of red ribbon three inches long; glue a similar strip of green on the right. On the cards write as follows:

(Under the red.)	(Under the green.)
Noah's Part:	God's Part:
Obedience.	Blessing.
No bloodshed.	Safety—no flood.

Also write this on the Lesson Roll. At the close of the lesson give the cards to the children, explaining that red is to remind us of blood, i. e., God's command, no bloodshed (Gen. 9: 5, 6), and of the obedience we owe to God because His own beloved Son shed His blood to save us from sin. Green is to remind us of how the flood destroyed the green grass and trees, and that God has promised that it will never happen again.

3. Alphabet cards to make these words: Noah had: 1. Faith, 2. Obedience, 3. Gratitude, 4. Patience. God called Noah: 1. Just and 2. Righteous. The sixty-seven letters of these words should be placed in an envelope, one for each child. Those that cannot spell well may be given the twelve words written on twelve little cards. The older children should prepare the envelopes of letters or words on Saturday.

4. The Bible Clock, described before. Directions for the use of this need not be given as chapters 6, 7, 8 and 9 of Genesis are so full of suggestive numbers by which the facts of this lesson may be fixed in mind in an interesting way (see lesson week before last); notice especially the sevens.

II. Devotions. See last lesson.

III. Review.

The mother whose child will not deceive her, because he has been early taught to love the truth and hate a lie, holds her child with a strong anchor of safety; hence this review is chosen from a number which might be given. By reference to Gen. 3: 4-7 and Gen. 4: 9 and Rev. 22: 15 bring out these statements which mother writes on the Lesson Roll and the older children write in little blank-books:

1. A lie is often told to lead others into sin.
2. A lie is often told to try to hide a sin.
3. A lie nearly always goes with other sins.
4. Those who love and make lies are shut out of heaven.

IV. The Lesson. 1. Truths to be taught. 2. Method of teaching them.

1. (a) God is sad because of man's sin (Gen. 6: 5, 6). Explain the strong meaning of the words describing the wickedness of the earth: "Corrupt," disgusting in every sense; "filled with violence," murder and other crimes of physical injury. God had made the world pure and beautiful; He called it "very good" (Gen. 1: 31). Man's sin was soiling, yes, spoiling, the fair picture. No wonder God was grieved.

(b) God is patient and longsuffering with sinners. He strives with them (Gen. 6: 3) and warns them (1 Pet. 3: 20 and Heb. 11: 7). Over one hundred years the ark was building

as a sign for men to repent, that is, to be sorry for sin and turn from sin, but they would not repent.

(c) God's punishment of sin is sure if men will not repent. Would it be right for God to keep on blessing men who will not stop sinning, and thus bringing sorrow and hate where God wants happiness and love?

(d) God is merciful and forgiving and loving in spite of man's sin (Gen. 8: 21).

(e) Why God called Noah "just and righteous" and "blessed" him (Gen. 9: 1; 7: 1; 6: 9). Because Noah believed, obeyed, thanked and waited for God (Gen. 6: 22; 7: 5; 8: 16, 18, 20).

2. Method of teaching these truths:

(a) Read with the children chapters 6 to 9: 17.

(b) Call attention to the facts of these five preceding truths in order as they appear in the reading.

(c) Use the alphabet cards for the children to make the words under "Materials, 3," above.

(d) Give and explain the ribbon cards.

(a) Read the Bible with the children, giving descriptions and explanations. Even four-year-olds can understand it when read in this way. The pleasant and often surprising thing is that the children like the Bible, properly read and taught, better than any other book. Each child who can read at all should have his own copy and help read, though the process may be laborious. The one or two mites who cannot read should sit in mamma's lap and point to the verses for her. Let this be magnified into an honorable and enviable duty. In reading notice: God's repenting means the same as sad or grieved (Gen. 6: 6; Ps. 90: 13); marginal reading "though" for "for" (Gen. 8: 21); rainbow a token or witness (Gen. 31: 51, 52); "establish covenant with whole earth," with all men, through all time, with us. When the sixteenth verse of chapter eight is reached stop reading and have the children guess what was the very first thing that Noah did when he went out of the ark. Did he cut down trees to make a house for himself or make sheds, so as to secure the best of the animals for himself? That would have been like Cain, caring more for self than for God. Now read Gen. 8: 16-20. Noah's offering was a prayer. It meant thanks and love to God and sorrow for sin and a purpose to serve God as faithfully as he could. See what a great return God makes to Noah and to all the world for Noah's true offering or prayer (Gen. 9: 1-5 and 8: 21, 22). Explain 9: 5, 6, 7 by referring to Cain's crime. God had made a new world, washed clean by the flood. God did not want its fresh green earth stained with the blood of murder.

In this reading of the Bible with the children do not skip the long words. Books of one syllable for children are often a delusion and a snare. Never was the question, "What does that word mean?" answered so often as in reading aloud a "Pilgrim's Progress in words of one syllable" to little five-years and eight-years! It is important to increase a child's vocabulary by taking pains to teach long words in an interesting way. Experience has shown that they will learn and understand such words as perpetual, imaginations, establish, covenant, etc., and roll them as sweet morsels on the tongue. For example, "A word of four parts: what kitty does; what you do to kitty; the letter after 't'; another way of saying every one; perpet-u-al, which means to last always." Or, "A word of five parts," pointing to the five fingers: "Mr. Thumb, we will name you 'im'; Mr. First Finger, you are 'ag,' etc.; im-agi-na-tion."

Materials for the next lesson: Bible Time Ladder, pieces of white cardboard, ribbon, blue, purple, violet, map of Palestine in one of the present Sunday school quarterlies.

One must have the power of compelling rest in the soul in order to work nobly.—Stopford A. Brooke.

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## CONVERSATION CORNER.



ID we get through with Christmas and New Year's after all last week? O no! echoes of the happy days and holiday letters continue to reach the Corner. One package contained "dot long-handled dipper," by Yawcoob Strauss, doubtless intended for Cap'n Myles, to relieve his sadness over the "old oaken bucket" at Scituate. But he has sailed away from Duxbury, no one knows where (except D. F.?), so that the dipper "hangs py der" desk until Captain M. appears.

HATFIELD, MASS.

*Dear Mr. Martin:* I received twenty-two presents and gave twenty-four, twenty-one of which I made myself. I had five books: The Story of Mackay of Uganda, Boy Travellers on the Congo, Kavanagh, Young Folks' History of Rome and the Century World's Fair Book. Those will furnish me with reading for quite a while. Our school begins again on Tuesday. We are having the H. C. F. in algebra, and the demonstrative pronouns, *is, is, it, etc.* in Latin. They are rather hard but I enjoy Latin very much. Auntie and mamma say they can't understand Latin as we pronounce it. The book we use is The Straight Road to Caesar.

It has been very good skating and sliding the past week. A large pond formed in the lot and froze. On windy days we made some sails out of cloth and bags and put them on a double-riper. I don't know whether it would beat the *Alphabet* or the *Valkyrie*, but it went pretty fast. We had a crew of three, one lying down and two holding up sail by means of masts. The single sleds had umbrellas to sail. Yours affectionately, REUBEN W.

That letter is rather long, but it has the right ring—study, reading and play mixed in proper proportions. The boy that enjoys Latin, although "rather hard," will reach Caesar safely and be able to say, *Veni, vidi, vici!* (I fear I cannot pronounce that so that you can understand it.) I hope Reuben will never make the mistake that some boys do in thinking that they can get along faster on that "straight road" by using a "pony." (While writing the last sentence a schoolboy called, but said he must hurry off and do his work as he "had a hard lesson in Latin to get onto tonight and must go to his room early"—I do not like his grammar, but his spirit is grand!) Why did not the Hatfield boys have a "step" on their double-riper to set the mast in and save holding it up? Those single sleds must have looked funny running before the wind under full umbrella, but how could they beat to windward with that kind of a sail?

Here is a note from the next town below Reuben's on the Connecticut River:

*Dear Mr. Martin:* I received a nice diary. It was just what I wanted and I shall take great pleasure with it, and I shall try and write in it every day. I had a pleasant Christmas and hope you did. WILLIE M.

Well, well, that boy's name sounds familiar! I remember his grandfather when he was a boy, especially riding with him on an ox-sled to the sugar lot to gather maple sap, and how he jumped off the sled and laid down upon the ground, leaving, of course, a comical figure on the snow. And now for another letter combining work and play:

HANOVER, MASS., Jan. 1, 1894.

*Mr. Martin:* Dear Sir: . . . I had half a pack of Singer's Sewing Machine cards from the World's Fair. My school-teacher gave me a postal card which she got at the fair and also a specimen of work done on the Edison mimeograph entitled, Colored People's Day at the Big Fair. I am now twelve years old and in the high school. At the first part of the term I had to walk, and it is about three miles. I have had some very nice skating and coasting this winter. I have been sleigh-riding this

afternoon. Pa says to tell you that when I get old enough to vote that I shall vote the — ticket. Yours truly, ROY H.

Roy's "royal road to learning" will bring him there all the better, perhaps, for the exercise he will get in walking over it. I am pleased with his politics, too; the — ticket is the one I vote. I hope the party will be worthy of him when he becomes twenty-one years old. If I mistake not, that will be on May 14, 1902. How long after that will he have to wait to vote for President?

Two letters belong to New Year's time:

NEW JERSEY.

*Dear Sir:* I feel like asking if you can find any trace of a hymn beginning,

The tale is told; another year  
Is bidding us farewell.

It was either in the *Wellspring*, or in the paper which is now the *Congregationalist*, about fifty years ago—in December. I learned it as a child, and scarcely a year has closed since without its coming to my mind.

I searched the Decembers of the *Boston Recorder* for several years at the period mentioned without success. The *Wellspring* began fifty-one years ago, but neither the Congregational Library nor the "Massachusetts Sunday School Society" have preserved the files. The only chance is in some old Cornerer's scrap-book—or memory.

DUXBURY, MASS.

*Dear Mr. Martin:* Where can I direct a friend to a Jewish synagogue in Boston? What is one of their interesting occasions? When is their New Year's Day and their Passover?

Yours for the Corner, ALICE C.

The date of the above letter shows that the Captain was in Duxbury as D. F. reported. Perhaps Alice may know something about that anchorage at the Nook. By reference to the books, I find that the Jewish (civil) year begins with the month *Tisri*. You remember from your Bible reading that the Hebrew month always began with the new moon. Tisri began with the new moon nearest the autumnal equinox—i. e., in 1893, Sept. 11; in 1894, Oct. 1. I referred the general question to a Boston gentleman thoroughly conversant with Hebrew matters, and he says:

There are many synagogues on Hanover Street, one at No. 287; another at Baldwin Place, off Salem Street. Possibly one would get the best idea of their worship at the Church Street [corner Winchester] synagogue; it may be considered strictly orthodox. Worship on Saturday, from ten to twelve. Passover occurs this year on April 21, at evening. The feast of unleavened bread is a family ordinance. Pentecost comes on June 10, two days, services in synagogues each day.

Yours very truly, E. S. N.

I learn that Dr. Niles is soon to publish a book upon the Hebrew festivals. Read Mr. Ross's article in last week's *Congregationalist* upon The Jews in the United States.

Speaking about the New Year date, did any of you write 1893 after Jan. 1? I did! Then I tied a little red string around the typewriter key which has 4 on it, to remind me. Red, you know, is the danger signal. How would it do, in beginning the new year, to put a danger signal against the thing you ought not to do, but which you are very likely to do?

Speaking about giving more Christmas presents than we receive I thought of you when, at a Columbus Avenue ordination which I attended lately, I heard a Boston minister (probably the pastor of some of you) tell about the boy who had five biscuit and a few little fish in his basket for his lunch, but who gave it all up when Jesus asked for it. The result was that he afterwards had twelve baskets full and all he wanted to eat besides! Please remember the moral of this all through 1894.

MR. MARTIN.

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## BAKING-POWDER



I wouldn't like to drop it  
Cause it's sumpin very nice,  
If you could stay to lunch with us  
Perhaps you'd get a slice.

Pie is generally considered "sumplo very nice," but the best kind of all—the delicious mince, has been dreaded because of the work it requires. All this is unnecessary now, for with

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CONDENSED  
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## The Sunday School

LESSON FOR JAN. 28.

Gen. 9: 8-17.

### GOD'S COVENANT WITH NOAH.

BY REV. A. E. DUNNING, D.D.

Within the limits of time assigned to a Sunday school lesson it can hardly be possible to discuss at length the scientific questions connected with the story of the flood. It may be sufficient to say that the purpose of the writer of that story is our purpose—to make known the character of God in His relations with men. For this purpose the writer made such use of ancient records or traditions as he was divinely guided to make that he might teach men about God.

The book of Genesis appears to be composed of ten books, each one, after the second, consisting of genealogical records, more or less expanded, of famous men of ancient times. They are "books of generations." Each teacher should lead his class to mark these divisions in Genesis. Regarding chap. 1: 1 to 2: 3 as a preface, the first book begins with chap. 2: 4: "These are the generations of the heaven and of the earth." The second, beginning with chap. 5, is "the book of the generations of Adam." The third, from chap. 6: 9 to 9: 29, is the book of "the generations of Noah," and should be read entire in connection with this lesson.

Noah is the third person in Biblical history to receive a revelation from God. The revelation to Adam had been a sentence of death for his sin, accompanied with a curse on the ground for his sake; but it had included a promise that his offspring should conquer the tempter. The revelation to Cain had been a sentence of death for his sin of murder, accompanied with a curse on himself; but it had included a promise of protection to Cain by means of an appointed sign. The revelation to Noah was a sentence of death on the whole race for their sins, sweeping it off from the earth which God had once pronounced "very good," but which He had cursed because of the sins of men. Three degrees of sin, which waxed worse and worse, were met by three degrees of punishment, each mitigated by a promise.

We ought to trace in these first chapters of the Bible the successive steps of divine revelation. God is first announced as the self-existent *Creator* of the universe and of man [Gen. 1: 1, 27]; second, as the *Provider* for all that man and all other living creatures need for their sustenance, and on these grounds claiming man's obedience [1: 29, 30]; third, as the *Lawgiver*, governing, testing and developing man's moral nature [2: 16, 17]; fourth, as the *Judge*, pronouncing sentence for man's sin [3: 14-20]; fifth, as the *Merciful Father*, blending with His sentence the promise of restoration [3: 15]. In these five characteristics we have in outline the complete revelation of God, which outline was developed through human experience till God was manifested through Jesus Christ, whose teachings are interpreted to us by the Holy Spirit, who dwells in us.

There appear to be also in these first chapters the records of successive attempts to establish on earth a race of men having peaceful relations with God, and through their failures there are successive revelations of the divine character. Adam is created in the image of God, but through his own sin the race of which he is the beginning is separated from God, yet in that fall the divine compassion is revealed in the promised restoration. Abel is fitted to begin a holy race, but is cut off by his brother's sin; yet through him we are taught the first lesson of communion with God after the fall. Seth is "appointed another seed instead of Abel," but his descendants become corrupt through evil intermarriages and because of their wickedness are swept away, but they leave the first record of a praying people—"Then began men to call on the name of the Lord." Noah, preserved from the gen-

eral ruin, stands at the beginning of the generations with whom God has entered into covenant. This lesson is important because it is the first account of a covenant, which is at the basis of all divine religion. We find here:

1. *The meaning of the covenant.* It was simply an agreement between God and Noah, that on the one hand God would extend His protection over Noah and his family and that on the other hand Noah would obey God. This latter part of the agreement is a record of fact rather than of explicit promise. "Noah was a righteous man, and blameless." It is for this reason that God says to him, "I establish My covenant with you," while because "all flesh had corrupted his way upon the earth" God declared that He would "bring the flood of waters upon the earth, to destroy all flesh." It was concluded with sacrifice. "Noah builded an altar unto the Lord . . . and offered burnt offerings on the altar" [8: 20]. The sacrifice of life was accepted as an atonement for life forfeited by sin. From that time till now all blessed relations between God and men have been through a covenant, a promise on God's part to care for and bless and a promise on man's part to obey; and every covenant between God and man must be sealed with the blood of sacrifice. In this way only can we have peace with God.

2. *With whom the covenant was made.* It was with Noah and with his descendants, and with every living creature (vs. 9, 10). God's protection is extended over all living things. "His tender mercies are over all His works." Those who would please God will never inflict unnecessary pain on any of His creatures. God describes His first covenant as the one which "I have established between Me and all flesh that is upon the earth."

3. *What the covenant included.* It took off from the ground the curse which God had pronounced upon it because of man's first sin [8: 21]. It assured mankind against any such general convulsions of nature as might destroy the fruits of his labors. We have, from Noah's time, the promise that as long as the earth endures the seasons will regularly recur and the earth's revolutions will, by an unalterable law, bring day and night. It is well to try and realize what the promise means. "I am glad," said a trustful child of God, "that we know every morning just the moment when the sun will rise." Jesus taught that men should see in the natural laws of God His purposes for the good of all His creatures, even the unthankful and evil, and gave that as the reason why "ye therefore shall be perfect, as your Heavenly Father is perfect."

It renewed and confirmed the promise of dominion given to man over all living things, and it gave men permission to eat animal food, coupled only with the condition that they should not eat blood [9: 3]. It guarded human lives by the law which inflicted the death penalty for murder. The first covenant was a distinct advance of the human race in civilization, with a repeated exhortation to increase in numbers, bringing the world into subjection to man [9: 1, 7].

4. *The sign of the covenant.* The rainbow was not created for Noah. It has existed ever since the sun shone on the spray. But the rainbow took on a new meaning when Noah offered sacrifices after he came forth from the ark. From that day it has said to every one who has known how to interpret it in the words of God, "This is the token of the covenant, which I have established between Me and all flesh that is upon the earth." It witnesses that sun and rain, summer and winter, day and night, are God's thoughts for His children, and its message is that we should therefore love Him and humbly confess our sins to Him and strive with all our hearts to please Him.

It is not necessary to spend time in calculating the extent of the flood, nor in trying to reconcile the apparent contradictions between the two narratives which seem to be inter-

woven in our Biblical account of it. The story, we may well believe, was not put into the Bible to establish the fact or the dimensions of an event of which nearly all nations seem to have some tradition, and which seems to be proved as a real event by this concurrence of tradition, but to reveal the beginnings of those covenant relations between God and men which extend over all animate life, and which grew in human experience till God chose from among men a peculiar people, through whom, with increasing clearness and wealth of boundless love, He has made known the terms of the everlasting covenant by which all men may enter into eternal fellowship with Him and with all souls renewed into His likeness.

### HINTS FOR PRIMARY TEACHING.

BY MISS LUCY WHEELOCK.

Blackboard illustrations: rainbow arch, altar.

Materials used: colored crayons—red, orange, yellow, green, blue and purple. In small classes pencils of same colors. Both crayons and pencils may be obtained of Milton Bradley, Springfield, Mass., or at any school supply store. If it is not possible to obtain right colors in the crayons use colored wools or tissue paper arranged in right order to represent the rainbow. A toy Noah's ark or a picture is desirable.

Begin the lesson by drawing upon the board (or on a large sheet of paper in small classes) an arch. Make this first with the broad side of the white crayon, then color with the six colored crayons already described. Make the bands of color in the right order—red, orange, yellow, green, blue, purple. In the small classes use colored pencils on the paper. Before you are done with the drawing the children will discover the rainbow. Let them tell you where they see the real rainbow and when. Why is it called the rainbow? Be sure to draw out the statement that the bow is seen in the sky after a rain. What do you see overhead during the rain? Let the children make floating motions with the hands to show the clouds.

Do you see the sun while the raindrops are falling? Where is the sun? It is shining all the time and the clouds are like a veil over its face, so we do not see it. When the sun shines out and smiles through the tiny drops of water in the clouds then we see all the pretty rainbow colors in the sky. These bright colors tell us that the sun is always shining, and that it can make even the clouds beautiful when it shines through them. And they tell us something better than that. They show us that all the dark things in the world can be made bright and beautiful if we only trust in the good Father, who is always watching over us and will keep us always in His care. Whenever you look at the pretty bow in the sky it says *trust in God*. (Write these words in white crayon over the colored arch.) The rainbow is meant to remind us of God's promise to care for every living thing, and we know God's promise never fails.

It brought this message long ago to a man who had been kept safe through long days of darkness and trouble. (Draw a rough altar below the arch. Make the drawing as described last week.) Picture the man building the altar and making an offering upon it to show his gratitude to God for keeping him. Recall the lesson of last Sunday and the purpose and meaning of the offerings made to God in these old times. Make a long line to stand for Noah and three other lines for his sons. Name them. Pin up some of the paper animals, or pictures, used in previous lessons, to suggest the animals which came out of the ark.

Why was this man so glad and why was he worshiping God? Now bring out a toy Noah's ark, or, if this is not possible, a picture of the ark. Give the story of the building of the ark and the reasons for it, and of the long days of darkness when Noah and his family were shut up in their floating home. Emphasize the

thought of their safety. What kept Noah safe from the angry waters? He trusted and obeyed. Point to the words on the arch. Write over the altar Obedience. Impress the thought of Noah's readiness to obey. Refer again to the group around Noah's altar. Cover the rainbow on the board for an instant, and then uncover as you describe the appearance of the bow in the sky and the promise given to Noah. This bow was called a token or a sign of God's promise. It is a token to us today of the same loving care that is over all. For home work give the children cards (4 x 5) on which six curved lines have been drawn to represent the rainbow arch. These cards are to be sewed with zephyr of the six rainbow colors, or they may be colored with the colored pencils. Let the children sing, in closing the lesson:

This is the way rainbow comes down,  
Brightly, brightly falling.  
So it sheweth us every hue,  
Telling God's promise is always true.  
This is the way rainbow comes down,  
Brightly, brightly falling.

Tune in Little Pilgrim Songs.

#### THE CHURCH PRAYER MEETING.

*Topic, Jan. 21-27. (Prayer for Colleges.) Adding Knowledge to Faith and Virtue. Prov. 8: 4-11; 2 Pet. 1: 1-11.*

The daily routine a school. Comparative value of different kinds of knowledge. Can one know too much?

(See prayer meeting editorial.)

#### Y. P. S. C. E.

##### PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

*Topic, Jan. 28-Feb. 3. God's Promises and Their Proofs. Heb. 6: 9-20.*

We who are occupied so largely with present interests fail perhaps to realize what the promises meant to God's ancient people in their bondage in Egypt and in their wanderings in the wilderness. To them the promised land represented the acme of their hopes. So, too, in many subsequent ages, when the people of God have been hard pressed by their foes, the promises have been their stay and consolation. Witness the history of the Huguenots, or of our own forefathers. But by no means all the promises of God were designed for other ages and for more distressful circumstances than our own. The Bible is full of promises that apply directly to us—promises of answer to prayer, of spiritual blessing, of guidance in perplexity, of aid in temptation. All these are just as suited to the nineteenth century as to the fourteenth, or to the fourteenth century before Christ. The best way to prove a promise is to throw yourself upon it. An old preacher once advised a young theological student to live his text a week before trying to make a sermon upon it. And if we are in any doubt as to whether God's promises mean anything for our personal lives today, all we need to do is to single out one or two and put them to a practical test. If they are conditional, as most of them are, we must see to it that our part is complied with.

The question of the time of fulfillment is a secondary one. If Abraham had waited before starting from Haran to ascertain from God the particular time and way in which the promise then made would be fulfilled he would never have been known as the father of the faithful. Much is learned by a teachable soul while it is waiting for a given promise to be fulfilled. One comes to a better understanding of the promise. He learns, perhaps, that it does not mean exactly what he thought at first it did mean. He grasps its deeper and broader meaning. Trust in the One who made the promise grows. A calm confidence, too, is born, akin to that of Livingstone's, who in the midst of great perils and trials in Central Africa fell back upon Christ's promise and said of it: "I know it will be fulfilled, for it's the word of a gentleman."

It is not God's way to do everything for us at once. He reveals His truth to us bit by bit. He brings us gradually to a knowledge of

ourselves. He adds little by little to our power of serving others. While this educating process is going on we have His promises to cheer and spur us on. Christianity of all religions is radiant with hope. "We know not what we shall be."

It may be He has waiting for the coming of my feet Some gift of such rare blessedness, some joy so strangely sweet, That my lips can only tremble with the thanks I cannot speak.

This hopeful, expectant spirit is what God would have us cultivate and exhibit.

*Parallel verses: 2 Chron. 6: 4-6; Ezra 1: 1-3; Matt. 5: 17; Acts 13: 32, 33; Rom. 8: 24, 25; Heb. 10: 35, 36; Rev. 3: 10.*

#### PROGRESS OF THE KINGDOM.

##### OUR OWN WORK AND WORKERS.

###### A Utah Union.

The women of Utah have fallen into line and joined the sisterhood of unions, having formed a territorial missionary organization embracing both home and foreign fields. Their first annual meeting was held in the early winter at Salt Lake City. The secretary's report showed five auxiliaries among the ten Congregational churches in Utah. During the year \$40.25 have been received and \$35.25 disbursed to home and foreign missions. Mrs. C. T. Brown of Salt Lake City is now president of this young union, which promises a steady growth in interest and numbers.

###### Rallies.

Secretary Shelton and Mr. Puddefoot, assisted by Superintendent Parker of Oklahoma and Secretary Coit, are conducting a campaign in Massachusetts in the interest of home missions. Beginning with the western part of the State they are to hold rallies in a large number of churches during the next few weeks. The meetings, which are designed to stimulate and educate the people along home missionary lines, are held afternoons and evenings, and a prominent feature of the evening session is the use of the stereopticon in illustrating the missionary addresses.

###### Ashland Academy.

An urgent appeal comes to us from the North Wisconsin Academy at Ashland, Wis., for financial aid in its present critical situation. A new building is in process of erection for which \$30,000 had been subscribed by the citizens of Ashland, but unlooked-for failures to meet the pledges, caused by the financial distress, has created a serious emergency. Within the month of January there must be secured in cash or reliable pledges at least \$7,000 if the academy is to be preserved. This school is located in the center of a growing region, larger than the whole State of Wisconsin, without another high school of Christian learning. The academy, opened more than a year ago, has sixty or more pupils enrolled, and there is no doubt that once fairly on its feet financially it has a future of remarkable usefulness before it. Many of the Western people have made heroic sacrifices, the faculty have relinquished as much as possible of their salaries. We earnestly hope that the friends of Christian education in the East will not permit this institution to fail for want of a helping hand.

###### A Pioneer Gone.

Mrs. S. M. Sturges, who died Dec. 5 in Southern California, was the last, with the single exception of Mrs. Gulick, of that pioneer band of missionaries to Micronesia who sailed for the Caroline Islands in 1852. The Sturgeses and Gulicks settled upon Ponape, and here for twenty-five years, leaving the island but twice for needed rest, Mrs. Sturges worked, assisting her husband in reducing the language to writing and in translating the New Testament and a portion of the Old Testament, as well as preparing by herself for publication a book of Bible stories and also a collection of songs. For many years she conducted a large day school of 100 pupils and held classes for women in Bible instruction and sewing. The last fourteen

years of Mrs. Sturges's life have been peacefully spent in this country with her children.

###### Gifts to the Board.

The donations for the A. B. C. F. M. during the month of December have been nearly as large as in the same month of the previous year, but there has been a falling off of about \$8,500 in legacies. Of the donations \$7,136 were for the debt. The donations for the first four months of this financial year, \$177,638.72, show an increase of \$20,240.89 over the corresponding months in 1892, but the legacies in the same length of time have amounted to only \$25,908.68, a decrease of \$7,384.33. Of the donations for the four months \$27,446.30 were contributed to reduce the debt, so that the receipts for the regular work were \$14,589.74 less than for the corresponding period last year.

###### THE WORLD AROUND.

###### The McAll Mission.

About the middle of this month it is expected that Rev. C. E. Greig, successor of Dr. McAll in the McAll Mission in France, will visit the United States for the purpose of speaking upon his work among the various auxiliaries in this country. He will visit many of the cities and larger towns in New England and New York, as well as in some parts of the West and South. Dr. Greig will speak in the Clarendon Street Baptist Church, Boston, on Sunday, Jan. 21, at 3 o'clock and on Monday, Jan. 22, at 3 o'clock in the hall of the Y. M. C. A.

###### Dr. Simpson's Exaggerations.

Certain exaggerated and unfounded statements made in Boston some weeks ago by Dr. A. B. Simpson of the Missionary Alliance have been conclusively proved groundless by the *Watchman*. In regard to Dr. Simpson's statement that \$30,000,000 are annually expended in the West "to build needless meeting houses," the secretaries of the various denominational home missionary societies enter an indignant protest. It is roughly estimated by one of them that, perhaps, from \$10,000,000 to \$12,000,000 are annually expended by all the denominations in erecting churches west of the Mississippi, and certainly only a comparatively small proportion of these can be ranked as "needless." In this connection we may refer to the recent report of the Methodist Board of Church Extension, in which the destitution in church buildings is emphasized. The Methodist Church has not less than 3,500 congregations without shelter, as well as nearly 5,000 Sunday schools without a church roof over their heads. This does not look as if the Methodists were building too many churches.

###### Veterans.

We are often impressed with the unflagging courage and zeal shown by missionaries of advanced age in undertaking or pursuing tasks which might well tax the strength of ambitious young workers. Witness Rev. J. E. Chandler of Madura and Rev. Hiram Birmingham of Micronesia, both missionaries of the American Board, who, although over seventy years of age, have refused to spend the remainder of their lives in well-earned rest in this country and have returned within the past few months to their beloved work. Look at Dr. J. G. Paton, with his snow-white hair, who, although his life has been one of untiring activity, declares that his heart's desire is to return to the New Hebrides, learn a new language and spend his last days among the yet unevangelized islands. Now we hear of the ambitious plans of Bishop William Taylor, who is on his way back to the mission stations which he has planted in Africa. He intends to make an inspection of the entire field where he has established missionaries. These visits involve hundreds of miles of travel through high grass, over hill and plain under the tropical sun. Bishop Taylor is now in his seventy-third year, yet we have heard of him in recent years tramping through African wilds, digging irrigation ditches and putting many other workers to shame by his remarkable energy.

## Literature

### THE SUBSCRIPTION BOOK BUSINESS.

This branch of the book trade has attained very large proportions. It suffered from the hard times during the last six months of 1893 but not as much as was to have been expected and the entire volume of this department of the trade is declared to have amounted to between eleven and twelve million dollars. Chicago is its center and from that city go out about ninety per cent. of all the encyclopedias published in the United States and about ninety-five per cent. of all the atlases.

Among the most successful subscription books issued last year was a series of portfolios containing pictures of foreign scenes and views of the World's Fair. These have proved so popular that more than twenty million parts already have been published and issued. Other prominent publications have been Napoleon's Victories and Pictorial Wonderland, brought out by the Werner Company, Sights and Scenes from Many Lands by G. W. Ogilvie, and The World's Atlas by Rand, McNally & Co.

We have spoken before of the fact that publishers generally have seemed to be doing a good business, in spite of the financial depression, and this is true of the subscription trade. The fact is due in part to the easy terms of payment offered, the monthly installment plan having worked very well, and partly to the desire of the many people who have had less work to do than usual yet who have not been pinched for money to spend more time in reading. The energy of the book-agent has been rewarded on a handsome scale.

The number of persons employed in the subscription book business has become very large. There are stated to be twenty thousand of them in Chicago alone, one concern alone employing more than five thousand. The dislike which many people have felt for book-agents is disappearing. It often has had ample justification in the discourteous and sometimes even impudent persistence of such salesmen, but with due regard to courtesy on their part there is no good reason why they should not succeed handsomely, as most of them now apparently do succeed. We called attention some months ago to the rapid development of the West in the appreciation of literature and such facts as those which we have just mentioned in regard to the sale of books by subscription re-enforce what we then pointed out. The result will be beneficial to our whole country.

### BOOK REVIEWS.

#### MARIE ANTOINETTE.

The biography of this historic woman has been written many a time and it would seem as if no one could expect to write a better one than some which have appeared. But that before us has been "crowned" by the French Academy for its superiority and its excellences become apparent immediately. Its author is Maxime de la Rocheterie and it has been translated into English by Cora H. Bell. It is in two volumes.

To us its most striking characteristic is its thoroughness. The author has examined patiently and minutely all available sources of information and apparently has exhausted them. The mass of knowledge obtained he has shaped with wise judgment and accomplished skill and his narrative reveals in its quality the sturdy scholarship which has brought it out. There is nothing

in it of that brilliant superficiality which so often characterizes the writings of even able Frenchmen. It is as substantial and solid as the best German, English or American work in the same line.

Another noteworthy characteristic is its impartiality. The author has sought simply to learn and state the truth, not an easy matter in view of the entanglements in which so many of his predecessors have involved it. He is swayed neither by sentimental admiration of and sympathy for the unhappy queen nor by any hostile prejudice, and the conclusion which he reaches apparently is just, namely that

Marie Antoinette was not a sinner, neither was she a saint. She was a pure and charming woman, somewhat heedless and frivolous, but always chaste; a queen somewhat too hot-headed in the patronage she bestowed, and inconsiderate in her political actions, but proud and energetic; a true queen, by reason of the dignity of her bearing and the splendor of her majesty; a true woman, in virtue of the seductiveness of her manners and the tenderness of her heart, till she became a martyr, through the extremity of her trials and her triumphant death.

This opinion affirmed first in 1874 he has seen no reason to change after many years of additional study. We believe it is that which the future will indorse.

M. de la Rocheterie has written a most interesting as well as a most scholarly work and it deserves to take precedence of any other of which we are aware on its theme. It affords, of course, graphic pictures of court society, political schemings, the prevailing moral degradation, the popular misery, the growth of the revolutionary spirit, etc., during the period under consideration, and, with all her faults, the life and character of the queen shine brightly by contrast with those of most of her contemporaries. It is doubly impressive and valuable as the work of a French author. It includes a number of portraits. [Dodd, Mead & Co. \$7.50.]

### OTHER BIOGRAPHICAL WORKS.

The same period is considered in M. Imbert de Saint-Amand's eighteenth and nineteenth volumes on Famous Women of the French Court, translated by Elizabeth G. Martin, *The Court of Louis XV.* and *The Last Years of Louis XV.* [Charles Scribner's Sons. Each \$1.25] and they conclude the quartet on Women of Versailles. The first deals faithfully but as delicately as possible with this unsavory monarch—a strange blending of virtue and vice—and the many women who became his successive favorites and presents a vivid portrayal of the growing corruption and peril of the period. The other in its first part is a series of summaries or studies, like pen-photographs, of king, nobility, clergy, magistrates, middle classes, people, political women, love, the famous salons and the philosophers. Read these and you have a good idea of the general condition of society, you have your background. Then read on in the second part about Madame du Barry, Madame Louise, Marie Antoinette and others and you find their characters and doings effectively brought out in bold relief and contrasted skillfully. M. de Saint-Amand here, as always, has written tersely but clearly and vivaciously. His style at times is decidedly rhetorical, but he knows how to make history impressive and readily remembered which is, or ought to be, the historian's chief object.

Arthur Dexter has translated and edited Gustav Karpeles's edition of Heine's auto-biographical letters but as Heine did not

select its material and as considerable omissions have been made he prefers to entitle it *Heinrich Heine's Life Told in His Own Words* [Henry Holt & Co. \$1.75]. Heine was one of those brilliant, erratic combinations of sentimentalism, self-conceit and recklessness with energy, loyalty to his ideals, and a poetic power which has made him beloved of the German people and a favorite everywhere, and which in some respects has remained unequalled. He is his own favorite theme in the verses included in this volume and he oscillates between almost incoherent rhapsodies and simple, homely, tender utterances which win the popular heart. The record of his life in these letters is too subjective and sketchy, yet being from his own pen it possesses an interesting individuality which it otherwise could not have. Nobody reading the book will be likely to envy Heine his life, even with his conceded fame, but everybody will understand him better thenceforth.

Canon H. S. Holland and Mr. W. S. Rockstro, authors of *Jenny Lind, the Artist*, 1820-1851 [Charles Scribner's Sons. \$2.50], which appeared some years ago in two volumes and was welcomed cordially, now have reissued it in one smaller and less expensive volume. Jenny Lind was as noble a character as she was a great singer. Her musical and dramatic career was one long, unchecked triumph. Her experiences were exceptionally worth recording and this volume tells the story of her beautiful and honored life with appreciative warmth but with no indiscriminate eulogy. People enough still live who have heard her to secure the sale of the book but it ranks easily, apart from individual liking for its subject, among the better biographies.

### MORE JANUARY MAGAZINES.

There is something for everybody in the *North American* [\$5.00], as usual. Hon. W. L. Wilson discusses approvingly the proposed Income Tax on Corporations. "The Bishop of Albany," who turns out to be Bishop Doane of the Episcopalian body, writes effectively of The Roman Catholic Church and the School Fund. Comptroller of the Currency Eckels explains How to Prevent a Money Famine, advocating better banking facilities and the more general use of them and opposing inflation. F. R. Courderf defends the administration's course in regard to Hawaii with ability. Ex-Speaker Reed considers the Tariff and Business but with a political rather than financial purpose. Anton Seidl estimates Wagner's Influence on Present Day Composers, Rear-Admiral Ammen inquires if the Value of Our Fast Cruisers Is Overestimated, and claims that it is, at any rate in some directions. Prof. A. S. Isaacs contributes a glowing article, The Glorification of the Jew and there are several other good papers.

The portrait in the *Popular Science Monthly* [\$5.00] this month is that of Elisée Reclus of whom and whose opinions Helen Zimmern tells the reader. The longest contributions are those of Prof. E. P. Evans on The Ethics of Tribal Society; Evolution in Professor Huxley, by St. George Mivart; and Invention and Industry at the South, by B. H. Wise. How the Sea is Sound, Emotions and Infection, Uncle Sam's Life Savers, Speech for Deaf Children, Logical Method in Biology, and Legal Preventives of Alcoholism are some of the other subjects and G. W. Littlehales, M. Ch. Féret, F. G. Carpenter, Lillie E. Warren, Frank Cramer and M. J. Bergeron discuss them.

In the *Review of Reviews* [\$2.50] a great deal of room is filled by an account of Lord and Lady Aberdeen, at present representing the Queen in Canada. Mr. W. T. Stead is the writer of it, and although his exuberant enthusiasm colors his article, it is well merited by its subjects. Relief Work for the destitute also receives large attention, statements being offered of what is being done in different cities. The Progress of the World for the month is outlined vividly, and generally with good judgment, and the portraits of prominent persons add greatly to the value of this department. Current History in Caricature is less valuable, yet perhaps deserves its place. The collection of Leading Articles of the Month is diversified and instructive. About one-fourth of them are upon financial topics. Take it all in all we think one loses more in not reading this magazine than in omitting any other. It does not contain contributions of several desirable kinds which many others include nor does it pretend to give illustrative work of as high a quality as that found in some of them but it is unique in its aim and some of its methods and gives most readers more of what they ought to, and ordinarily do, desire than any other magazine now published. Moreover, its intent to be impartial as well as comprehensive is fulfilled with reasonable success.

Ex-Senator Dawes's paper in the *Century* [\$4.00], Garfield and Conkling, is short but rich in revelations of character. Timothy Cole's subject in the Old Dutch Masters series is Franz Hals. Brander Matthews supplies an appreciative sketch of Andrew Lang. Madison Grant has a paper for sportsmen on The Vanishing Moose. Gustav Kobbé describes Life in Minot's Ledge Lighthouse spiritedly. Morris Jastrow, Jr., offers a learned and entertaining Study of the Bible and the Assyrian Monuments. Eve B. Simpson describes Sir James Simpson's Introduction of Chloroform. The concluding lecture in the late James Russell Lowell's Lowell Lecture Course in 1855 on The Function of the Poet, which never has been printed, is contributed by his literary executor, Professor Norton. Edward Grieg furnishes an elaborate article on Robert Schumann. Madame Blanc writes about George Sand and Alice C. Fletcher about Indian Songs. The short story element is well represented; Mark Twain's new serial, Pudd'nhead Wilson, goes on briskly, and F. D. Sherman, Charlotte F. Bates, Edith M. Thomas, and others have pleasant poems. These all combine to make an unusually vigorous issue. The artistic work is of the usual quality, except that Roxy on p. 328 has nothing of the negro in her face, a fact rarely true even of "white" negroes.

Mrs. Deland's new serial story, Philip and his Wife, has the place of honor in the *Atlantic* [\$4.00] and opens interestingly. Miss Jewett has a characteristic sketch of country life and manners, The Only Rose. Mary Hartwell Catherwood tells a graphic tale of the capture of Quebec by Wolfe in her Wolfe's Cove, and there are two more chapters of Charles Egbert Craddock's His Vanished Star. Edith M. Thomas offers a delightful paper, From Winter Solstice to Vernal Equinox, full of the atmosphere of out-of-door life. More weighty papers are Capt. A. T. Mahan's Admiral Earl Howe, Sir Edward Strachey's Talk at a Country House, Ten Letters from Coleridge to Southey, Professor Shaler's The Transmission of Learning through the University and Rev. J. H.

Denison's spirited sketch of the late Gen. S. C. Armstrong. Helen Gray Cone and E. A. U. Valentine contribute enjoyable short poems. The letters of Lowell, Bishop Brooks and Asa Gray are commented upon discriminatingly and the magazine from cover to cover is at its best.

The *Cosmopolitan's* [\$1.50] bid for enlarged popularity appears to be successful and certainly the contents justify it. A hitherto unpublished poem by Whittier, The Rose Lay on the Ghebir's Shrine, in his own handwriting leads off, and Charlotte F. Bates has a paper of reminiscences, etc., called Whittier Desultoria. Mr. Howells continues his Letters of an Altrurian Traveller. Capt. Charles King, U. S. A., writes about Long-Distance Riding. Paul Heyse describes a Wedding at Capri and W. W. Cady-Scotti certain Quaint Customs of an Island Capital, Palermo. Mr. E. W. Bok's article, The Young Man in Business, is full of sensible advice and also bright and amusing. St. George Mivart's subject is God's Will and Human Happiness, and Agnes Repplier devotes her shrewd and witty pen to Humor: English and American. The poetry in the number and the contents of the minor departments all are worthy of their places and the illustrations are exceptionally admirable and telling. The small side-pieces in Mr. Bok's paper, the work of F. G. Attwood, are particularly effective.

In *Lippincott's* [\$3.00] the complete novel is The Colonel, by H. W. French. The first installment of The Trespasser, by Gilbert Parker, a rising young English author, also appears. M. E. W. Sherwood furnishes Recollections of Rachel, Fanny Kemble and Charlotte Cushman. Thomas Chalmers has a paper on A Juvenile Revival: The Christian Endeavor Era, warmly approving the movement. The major part of the space in the number is filled, as usual, with light reading but there is considerable variety in the subjects given room and the tone of the whole is high.

The *Overland* [\$3.00] presents contributions from C. W. Stoddard, E. M. Shipley, Nannie Harrison, Charlotte W. Thurston, Camilla Furber, Katharine Lee Bates, B. C. Cory, Bertha M. Rickoff and Juliette E. Mathis in verse—by far the longest list of poems printed in any one magazine this month—and also a well selected miscellany in prose, of which Millicent W. Shinn's article, Some Comments on Babies; A Modern Jewish View of Jesus of Nazareth, by Jacob Voorsanger, which regards Jesus as a Jewish patriot and not a Redeemer; and Micronesia, by Isaiah Bray, are among the most noteworthy. Some articles are illustrated and well.

The *Cottage Hearth* [\$1.50] remains a good example of a sensible, diversified, interesting and prettily illustrated magazine of the less pretentious sort for home.—Good Housekeeping [\$2.00] also deserves hearty commendation. It makes domestic management a specialty with success.—Babyhood [\$1.00] treats with comprehensiveness and good judgment of the questions which mothers of young children most need to have answered. It fills its niche admirably as ever.

#### NOTES.

— Mrs. Humphry Ward's new novel will be out in this country in three or four weeks

— Mr. Howells now uses a typewriter, to adopt which he was led by an accident to his hand.

— Since last August the Harpers have sold

more than one hundred thousand copies of The Prince of India, General Lew Wallace's new book.

— A brief autobiography of the late Francis Parkman has been for some time in the possession of the Massachusetts Historical Society, of which he was a member, and is to be included in Dr. Ellis's biography of him.

— Capt. Charles King, the novelist, has an easy way of composing. He outlines a book in shorthand, and then, using the outline as a basis, dictates the chapters to a phonograph from which his secretary transfers them to paper. He calls 4,000 words a good day's work.

— The copyright on Dickens's Bleak House expires this year. That on his Child's History of England next year, on Hard Times in 1896, Little Dorrit in 1899, A Tale of Two Cities in 1901, Great Expectations in 1903, Our Mutual Friend in 1907, The Uncommercial Traveller in 1911 and Edwin Drood in 1913. Those on his other works have expired already.

— Some of Dickens's manuscript and other treasures have just been sold at auction in London and went very low, the sale not having been advertised widely enough. The copy of Leaves from the Journal of our Life in the Highlands given him by the Queen and bearing her autograph sold for only about \$153. An original sketch, Miss Joy, by Thackeray brought only about \$59. The silver vase given to Dickens in 1868 by the Philosophical Institute of Edinburgh sold for \$266.20, and a volume of autographs of celebrities in literature, art, music and the drama for \$188.33.

— The late Dean Stanley, of Westminster Abbey, left his papers of all sorts to his three close friends, Rev. Hugh Pearson, Mr. Theodore Walron and Sir George Grove, with the expressed wish that his biography might be written by Sir George Grove. But the latter's engagements prohibited his undertaking the task and Mr. Pearson soon died. Mr. Walron therefore undertook the work but he also died in 1887. Dean Stanley's successor, Dean Bradley then took up the incomplete work and carried it on until failing health and the pressure of his own work compelled him in 1891 to resign it, and Mr. Raymond Prothero has completed it. It is said to be admirably done, in spite of these transfers, and Messrs. Charles Scribner's Sons have it about ready for issue.

#### BOOKS OF THE WEEK.

*Universalist Publishing House, Boston.*  
THE COLUMBIAN CONGRESS OF THE UNIVERSALIST CHURCH. Papers by Rev. Stephen Crane, D. D., and others. pp. 361. \$1.00.

W. F. Adams Co., Springfield.  
THE LIFE OF WILLIAM A. BUCKINGHAM. By Rev. S. G. Buckingham, D. D. pp. 537. \$2.50.

Charles Scribner's Sons, New York.  
HISTORY OF THE PHILOSOPHY OF HISTORY: FRANCE. By Prof. Robert Flint. pp. 706. \$4.00.  
CIVILIZATION DURING THE MIDDLE AGES. By Prof. G. B. Adams. pp. 463. \$2.50.

D. Appleton & Co., New York.  
THE ROMANCE OF AN EMPRESS. From the French of R. Walliszewski. pp. 458. \$2.00.  
HOW TO STUDY AND TEACH HISTORY. By Prof. B. A. Hinsdale, Ph. D. pp. 346. \$1.50.

Anson D. F. Randolph & Co., New York.  
THE TRIAL OF DR. BRIGGS BEFORE THE GENERAL ASSEMBLY. By a Stranger. pp. 196. 75 cents.

R. H. Woodward & Co., Baltimore.  
DAILY THOUGHTS. Selected from Phillips Brooks and Henry Drummond. pp. 190. 75 cents.

#### PAPER COVERS.

American Printing and Engraving Co., Boston.  
THE SECRET HARMONY OF THE SPHERES. By Gay waters. pp. 57. \$1.00.

Maynard, Merrill & Co., New York.  
SOHBAB AND RUSTUM. By Matthew Arnold. pp. 42. 12 cents.

Cranston & Curtis, Cincinnati.  
FACTS AND FALLACIES OF CHRISTIAN SCIENCE. By Rev. A. W. Patten, D. D. pp. 30.

Gospel Trumpet Pub. Co., Grand Junction, Mich.  
THE BOY'S COMPANION. By E. E. Bryum. pp. 25 cents.

#### MAGAZINES.

January, CATHOLIC WORLD.—POPULAR ASTRONOMY.—PREACHER'S.—PHENOMENOLOGICAL JOURNAL AND SCIENCE OF HEALTH.—GOOD HOUSEKEEPING.—COTTAGE HEARTH.—BOOK NEWS.—BOOKMAN.—NORTH AMERICAN.—COSMOPOLITAN.—SILVER CROSS.—PALL MALL GAZETTE.—EDUCATION.—KINDERGARTEN NEWS.—SANITARIAN.—PHILOSOPHICAL REVIEW.—CHRISTIAN LITERATURE AND REVIEW OF THE CHURCHES.—BIBLIA.

## News from the Churches

### PASSING COMMENT.

A definite printed list of evenings when homes are open to callers, and a cordial invitation in black and white to all members of church and congregation for those evenings, ought to assure strangers of a welcome and accomplish much for the best social life of a church.

In some places all church officers are installed at a service especially devoted to this end. This seems to us a good thing. It need not multiply red tape, but it should deepen the sense that a church office is an honored position only when accepted and held in a spirit of consecration.

The pastor who sends copies of the responsive service to be used in church to all in his congregation whom he knows are unable to attend on that Sunday will doubtless find that in the long run the practice will stimulate church attendance. His methods are, perhaps, one step toward Bellamy's telephone connection.

It may be as much enterprise as interest in the revival that causes a newspaper to publish a special edition reporting the meetings, but it is a direct witness to what the reading public appreciates.

It is to be hoped that the prayer meeting in the pastor's study before the regular Sunday morning service will not prove the last straw in the multitude of Sunday services, but will act as a counter-balance and bring to pastor and people inspiration to speak and to listen.

Two ministers catechising each other for the benefit of the congregation seems a new feature, and yet suggests the days of the philosophers. Such a dialogue may be more beneficial than questions directly from the congregation, for it saves useless argument and digressions.

### UNION MEETINGS AT PARK STREET CHURCH.

For two weeks the Tremont Temple Church has joined with Park Street Church, Boston, in union revival meetings in the building of the latter on the first four week days of the week and during last week in the afternoon also. The meetings have been under the direction of the pastors of the churches, each taking charge of one-half of each meeting. On Friday evenings separate meetings have been held. The singing has been under the lead of Mr. Boyd. The average attendance has been encouraging, and is on the increase. Over 700 people have practically filled the floor of the church every night.

The second night of the meetings (no special opportunity having been given the first night) nearly thirty persons rose for prayers for the first time. The number of those who have risen on other nights is between fifteen and twenty.

On Monday evening of last week the meeting was for the Sunday schools, the superintendents being on the platform and the teachers taking prominent parts. The next evening, Tuesday, was given up to the young people, who occupied reserved seats in the center of the church. Another meeting was taken up by a catechism of one pastor by the other on subjects of special interest to new believers. The idea was helpful to so many who were present that a repetition has been called for.

This week, on the same evenings, there will be preaching by Dr. Lorimer and Mr. Lansing alternately, and in addition it is expected that the choral societies of the churches will sing.

This has been a remarkable series of meetings, during which there have been some extraordinary conversions of business men past middle life, and of others who were totally ignorant of the Bible. The spirit of the two churches has been one of strong sympathy and co-operation with the leaders and with each other, and this feeling was further encouraged by an exchange between the pastors

last Sunday morning. The union meetings will continue throughout this month at least.

### MOODY AND SANKEY IN PROVINCIAL.

The Moody meetings, begun two weeks ago in Providence, are deepening in interest and power. Music Hall, the largest place available, is daily filled to its utmost capacity. Mr. Moody addresses two meetings every day in the week, Saturday excepted, and is admirably sustained by the large chorus choir under the leadership of Mr. Jacobs. Mr. Sankey continues to render eminent service in singing the gospel simply and powerfully. The local press generally has courteously noticed the movement, while the *News* publishes "a special Moody edition," containing in full the week's record of the work.

Major Whittle and Mr. Stebbins, on Mr. Moody's staff, have been, meanwhile, conducting services in Central Falls and Pawtucket, which have been fairly well attended. A campaign was opened at Newport on Monday.

It is pleasing to note that a petition, signed largely by the business men of Providence, has been presented to Mr. Moody, urging him to hold special meetings in which he will select topics having a direct bearing upon their interests. Accordingly, Mr. Moody appointed Tuesday of this week for that purpose. There is no question but the wheels drag somewhat heavily in starting, because of the shortness of time which the churches had for the preparatory work so vital to early and permanent success in any genuine revival work. Nevertheless, there are already increasing signs of cheering success. MAC.

### FROM WASHINGTON, D. C.

Several of our churches have held their annual meetings the past week. The First Church rejoices in a record which puts the year among the best in all its history. It has received 124 additions and made a net gain of sixty-eight. A fact worthy of note is that of the entire gain for the year fifty-six were males and sixty-eight females, and of the net gain thirty-seven were males and thirty-one females. The tide of men setting toward this church in all its services is quite strong. The amounts for benevolence exceed any previous record. There were thirty received to the church at the communion just held.

The Tabernacle Church, after a year of difficulty and anxiety, is now united and happy. Its forces are diminished by withdrawals but it has a true spiritual life and is starting well for 1894. It has a company of devoted members who give freely from their limited means.

The Mount Pleasant Church records a prosperous year. It has had twenty-five additions. It has a fine Sunday school, a large Christian Endeavor Society and other auxiliaries. Rev. C. H. Small has by his wise and helpful ministry put this church upon a good foundation. The church has property worth \$15,000 free from debt.

The Fifth Church is in sorrow at the loss of its pastor, Rev. B. A. Seymour. He has labored for six years with great diligence, and only his lack of strength reconciles us to his leaving. The field will need much hard work.

Our three colored churches, Lincoln Memorial, Plymouth and the People's, are all in good condition and doing faithful work.

### FROM GRAND RAPIDS, MICH.

Churches hereabouts have enjoyed a prosperous year and the annual meetings are full of encouraging reports. The First, or Park Church, has increased from 663 members to 737. Its benevolences are larger than ever, the Sunday morning offerings aggregating \$3,000. Individual gifts and gifts of the Sunday school and woman's societies will swell this total to \$10,000. Home expenditures amount to less than \$7,000.

The Second, or North Church, has been self-supporting for five years, and makes a net gain of membership of forty-three, its total membership reaching 211. It has raised for

all purposes \$1,700, a good record for a church in the poorer section of the city. Its pastor, Rev. J. T. Husted, is on his sixth year of service, and is one of the three pastors in active service who have preached in the State over twenty-five years.

The South Church, Rev. J. E. Smith, pastor, has received seventy-seven members during the year, and has a total membership of 306. It has been crowded with worshipers, morning and evening, and has a great opportunity for the future in the most thickly settled residence portion of the city.

Smith Memorial makes the largest proportional gain of any church. Rev. Thomas McRoberts has devoted himself with untiring zeal to the poor people in that hardest section of the city, has seen fourteen houses of prostitution near the church voluntarily closed up, and rejoices in the addition of fifty-one members, forty-eight on confession. The church has raised all but \$600 of its necessary expenses, though it has been in existence but six years.

The Holland Church has a membership of laboring men for the most part, but it has done bravely in this its most trying year. Its pastor, Rev. J. W. Poot, is intensely evangelistic, and is making a good name for Congregationalism among the Dutch people. The church has a membership of seventy, a gain of thirty-five over last year. It is aided by the State H. M. S.

Plymouth Church, Rev. R. M. Higgins, pastor, is the youngest in the family, having been organized just a year, but it is one of the most healthy enterprises in our order. It has secured a lot and a comfortable building, worth in all \$5,000, and has a membership of seventy-two. It is well located in a growing portion of the city and has a large constituency from which to draw.

Three Sunday schools, two of which are provided with substantial chapels, have occupied needy fields, and the South Church is about to open another in the extreme southern part of the city. In the extreme eastern part of the city Rev. W. H. Underhill has started a work near Reed's Lake, which will prove to be an important enterprise when that favorite resort shall be incorporated within the city limits.

Altogether the year has been one of remarkable progress in the increase of twenty-five per cent. in the membership of our churches, in the securing of three new houses of worship, and in a general increase of enthusiasm for service. The recent meetings held by Rev. B. Fay Mills have greatly quickened and blessed our churches.

D. F. B.

### CLEVELAND AND VICINITY.

Nearly every Congregational minister in Cleveland attended the January Ministers' Meeting. The hour was spent in prayer and in hearing encouraging reports from the churches. Fourteen reported eighty-nine additions on confession and sixty-six by letter at the January communion, a total of 155, and this without special meetings. Euclid Avenue had twenty-nine and its four East End children a total of eighty-five more. Several churches held largely attended sunrise prayer meetings on New Year's Day. There are signs of unusual spiritual interest and activity. Collinwood has organized a young people's chorus choir of twenty-five voices. Plymouth held a watch night service, at which more than a hundred persons stood together in special consecration and there were several conversions. A praying circle has been organized to meet in the study of the pastor, Dr. Leavitt, before every Sunday morning service. Pilgrim Church has resumed its Sunday evening after meetings. The Brotherhood of Andrew and Philip is proving a strong promoter of spiritual life among young men. Forty thousand dollars have been already paid on pledges for the new building. Lakewood has recently built and paid for an addition to its chapel. Franklin Avenue, though it has no wealthy members and many are out of work,

held the largest annual meeting in its history and reported all bills paid and a balance on hand. Madison Avenue had 521 in its Sunday school the Sunday after Christmas.

The recent jubilee anniversary of Euclid Avenue Church has quickened it in all departments. The New Year's prayer meeting crowded the chapels. In the Sunday school a new department, two new classes and a normal class have just been organized. Chaplain Jones of the Floating Bethel brought a large number of the sailor converts of his mission to the Tuesday evening meeting by special invitation. It was a peculiarly practical Christian conference of rich and poor.

Park Church held three special meetings preceding the January communion, when twenty new members were received. Just before the Sunday evening service, while the Endeavor Society was holding its usual prayer meeting and welcoming thirteen new members, the older people held a special prayer meeting in another parlor. The Sunday school had 175, its largest attendance. The debt on the new building has been reduced to less than \$1,800. Four neighborhood prayer meetings were held the first night of the Week of Prayer, as preparatory to evangelistic meetings the other nights of the week.

The four and a half years' pastorate of Rev. I. W. Metcalf at Hough Avenue Church closed with the January communion service, when nine new members were received and eight children baptized. The church, organized little less than four years ago, with forty-six members, as a branch of Euclid Avenue Church, became independent and self-supporting within a year, and the roll has grown to 327, with a present membership of 273. Seventy-four members were received last year, \$452 were given in benevolences and some \$3,100 for church expenses. Rev. J. W. Hargrave, recalled to the Brooklyn Village church after eleven years absence, received a cordial welcome the first Sunday of January. The church is in a growing suburb, which will this month be formally annexed to the city of Cleveland.

Rev. A. F. Skeele of Wellington has just given a series of evening talks to young people on Coming to Christ, Following Christ, Bringing Others to Christ. The services have been followed by after meetings, in which there have been a number of decisions for Christ. Members of the church have pledged themselves to specified lines of Christian work in response to a New Year's letter from the pastor. Following a vigorous Thanksgiving sermon by Mr. Skeele, citizens organized the Wellington Protective Association, held several meetings, called on the mayor and secured his active co-operation in closing the places where liquor has been sold in violation of the prohibitory ordinance. All the churches in Elyria join once a month in a Sunday evening anti-saloon meeting in the Opera House.

Rev. A. T. Reed and Mr. Chafer has just held ten days' services in Brecksville with good results. Rev. W. C. Rogers has formed the converts into a class for special instruction previous to their reception into the church. Mr. Reed is now holding union meetings in the First Church, Akron, with Rev. T. E. Monroe.

Rev. Norman Plass has closed evangelistic meetings at Weymouth and gone to Chillicothe. His work under the joint direction of the Ohio Home Missionary Society and the Sunday School Society is being greatly blessed to the Ohio churches.

I. W. M.

#### NEW ENGLAND.

##### Boston and Vicinity.

Shawmut Church, Boston, has printed a list of nine of its families' evenings at home. A cordial invitation is extended to any member of the church or congregation, particularly strangers, to call at these homes. The only week night not included is that of the prayer meeting. Those identified with the effort to make the church more distinctively a people's church are gratified that the first year closes without a deficit.

Rev. Dr. E. B. Webb has returned to his home in Wellesley after three months' absence, supplying Pilgrim Church, St. Louis. The Pilgrims welcomed him with a heartiness which has always been characteristic of that people, and would have kept him till they had secured a permanent pastor had he not felt that his duties as chairman of the Prudential Committee of the American Board made it imperative for him to return East.

Rev. Lawrence Phelps, D. D., pastor of the First Church, Chelsea, has prepared a special series of Sunday evening services on the Saviour's words concerning The Invitation, Sin and Forgiveness, Salvation and Condemnation, Time and Eternity, Confession and Absolution, Joy and Sorrow, Prayer and Praise. The printed order for the next Sunday, with responsive readings, is sent each week to all members of the church who are known to be unable to attend. This is one of the ways in which the interest may be kept up of those deprived of church attendance, and it is likely, also, to interest others in the services.

Of the twenty-one received Jan. 7 by the Hyde Park church, Rev. A. W. Archibald, D. D., pastor, six were the gleaning of one Sunday school teacher from her class. The home expenditures for 1893 were \$8,740 and the benevolences were \$4,411, a total of \$13,151.

##### Massachusetts.

The Eliot Church, Lowell, received to membership at the last communion an Armenian brother on confession. As he was unable to understand our language his examination was conducted through an interpreter, one of the Armenian members of the church.

The Society of Inquiry in Andover Seminary was addressed, Jan. 11, by Dr. C. H. Daniels of the American Board, who gave an inspiring talk on The Relation of the Pastor at Home to the Pastor Abroad.

Rev. N. T. Dyer of Medfield has been sued for slander by William Ryan, a blacksmith of the village. The plaintiff claimed that Mr. Dyer had said that he sold liquor illegally. In court witnesses testified that Ryan had sold liquor illegally, and it was proved that Mr. Dyer had not reported the fact with any malice toward the plaintiff. The case being given to the jury, in less than half an hour they brought in a verdict for the defendant, who received hearty congratulations from those present.

Excellent reports come from such of the Worcester churches as close the ecclesiastical year with December. Piedmont has passed through a change in the pastorate, but has added seventy-five to its membership, bringing the total to 714, although forty-two were dismissed to form Immanuel Church. Benevolent offerings amounted to \$4,490.—Salem Street reports \$2,032 in church offerings.—The younger churches make an admirable showing. Park has greatly increased its expenses by the building of its new house, but comes through the year almost even.—Lake View is free from debt.—Hope has added twenty-one on confession, of whom twelve were young men under thirty years. The pastor, Rev. E. W. Phillips, reports nearly a thousand calls made and 750 received.—Pilgrim Church has raised \$37,000 for expenses and indebtedness in the last two years.—The benevolent offerings of Union Church were \$8,061, of which \$4,511 has gone to causes outside the city, \$719 being contributed to the Ministerial Relief Fund.

The late Charles Herrick of Topsfield left bequests of \$1,000 each to the church in that place, the A. M. A. and the C. H. M. S.

The First Church of Westfield during 1893 received fifty to membership, thirty-two on confession. Eight more were received Jan. 7, including three heads of families, influential business men, making the membership 453, the largest in the history of the old church. Nearly \$1,000 more were given to benevolent causes than during the previous year, and more than \$8,000 were paid toward a new parish house in process of erection. The Sunday school has also prospered, having broken all previous records of average attendance, single attendance, and average benevolent contributions. Rev. J. H. Lockwood is just completing the fifteenth year of his pastorate.

##### Maine.

The religious interest awakened at Boothbay Harbor a few weeks ago, through the influence of meetings conducted by Rev. G. M. Howe, continues. Over thirty conversions are reported.

The good work which has been going on at the Sixth Street Chapel, Auburn, for the past few weeks continues. There have been over thirty hopeful conversions.—Twenty were received into the Pine Street Church, Lewiston, Rev. G. M. Howe, pastor, Jan. 7, the largest number received at one time on

confession for many years. The Sunday school connected with this church is now the largest in the denomination in the State, and second in the list of Sunday schools of all denominations. Mr. F. B. Sands, its efficient superintendent, has been re-elected for the fifteenth time to this office.

The church at Norway has not been in such a flourishing condition for some years as at present.

Capt. E. P. Fickett has done a good service the past year among the seamen at Portland. He has visited all vessels, furnishing Bibles and libraries. A pleasing feature of his report is the work done by the Floating Christian Endeavor Society, which has held frequent meetings on board vessels and on the United States revenue cutters Woodbury and Dallas. The members have in all instances been cordially received and the exercises enjoyed.

##### Vermont.

The church in Waterbury, Rev. A. J. Covell, pastor, has more than doubled its benevolences the past year. Home expenditures also have increased. There has been a gain in attendance at the Sunday and midweek meetings.—The churches in Salisbury and Cornwall have provided by subscription for the liquidation of debts.

Twenty-five were added last year on confession and forty-eight by letter to the Barre church, Rev. C. W. Longren, pastor. The Sunday school has an average attendance of 349. An intermediate Y. P. S. C. E. has been organized, and the total member ship in the Y. P. S. C. E. is 177; \$3,775 were expended in current expenses and \$619 given in benevolences. The pews are free and the congregations large than under the old system of renting.

A notable work is reported from Wells River South Ryegate and Newbury, where Evangelist E. A. Whittier has been laboring in union services for nearly six weeks. About 300 have arisen for prayer; a large majority of them profess conversion. Among them are many young and middle-aged men. Mr. Whittier has won the confidence and esteem of all by his sincerity and deep spiritual power.—Rev. E. F. Seymour has decided to remain another year at Morrisville.

##### Rhode Island.

During the two years' pastorate of Rev. S. H. Woodrow at Westerly there have been accessions at each communion—seventy-eight in all. Extra meetings are now being held and a number have been led to Christ.

##### Connecticut.

The church in New Milford, Rev. F. A. Johnson, pastor, is free from debt. There was an increase of \$1,263 in benevolence and twenty-six members were added during 1893.

The benevolent offerings of the church in East Windsor, Rev. W. F. English, pastor, have increased 100 per cent. over the average of recent years.

For a number of months a quiet, healthful interest has found expression in various ways at the church in Enfield, Rev. O. W. Means, pastor. The record of twenty-nine accessions to membership since last July is quite unusual for a town of its size.

An interesting review of the year by a previously appointed historian, a unanimous vote to become incorporated and the distribution of a new manual with desirable changes in the form of admission were noteworthy features of the annual meeting of the church in East Hartford, which received to membership last year twenty persons and raised \$2,629 for benevolence, including the offerings of the societies within the church. Rev. S. A. Barrett is pastor.

The benevolences of the Second Church, West Winsted, for 1893 exceeded those of the previous year by more than \$600.

A fellowship meeting was held at Bolton, Jan. 10. Prayer in all its phases was the subject considered.

The benevolence of the church at Windsor Locks for 1893 amounted to \$605, an increase of \$108 over that of the previous year. The number of members is 159.

Thirty-eight have been added on confession and six by letter to the First Church in Suffield, Rev. Archibald McCord, pastor, making a total for 1893 of forty-four.

The changes in the Greeneville Church building, Norwich, Rev. L. W. Barney, pastor, are extensive and were made at a cost of over \$18,000. The building was turned around and moved 100 feet down hill. On the ground floor is a room for social purposes, with fittings for a gymnasium and a kitchen adjoining. Above is a long hall and a Sunday school room and above these the auditorium. The organ has been placed behind the pulpit and cathedral glass and circular pews put in. The comfortable seating capacity is 820.

## MIDDLE STATES.

## New York.

A large addition having been made to the church edifice at Carthage, affording room for Sunday school, for ladies' meetings and other much needed conveniences, it was re-dedicated Jan. 10, Secretary Ethan Curtis preaching the sermon. The expense has been about \$2,000 and all but about \$600 has been pledged. The congregations have nearly doubled and other departments have shown large growth under the ministry of the new pastor, Rev. J. B. Felt.

Rev. Lemuel Jones held fellowship meetings during the Week of Prayer at DeKalb, Winthrop, Madrid, Lisbon and Brier Hill.

The reading-room project at South Avenue Church, Syracuse, is meeting with much success, as many as fifty boys having come into it from the streets on recent evenings.

Rev. L. E. Davis, in closing his pastorate of the Clinton Avenue Church, Albany, leaves a good record of work done in the two years of his connection with this church. Seventy have been added to its membership, a Young Men's Bible League and Ladies' Benevolent Union have been organized, all departments of church work strengthened and the financial outlook improved.

Rev. H. D. Sheldon, of the People's Church, Buffalo, opens the new year with a series of popular Sunday evening sermons, the pastor himself alternating with the pastors of other churches of our order in the city. The first sermon in the course was by Rev. Ethan Curtis of Syracuse, on Guideboards on Life's Journey. On this evening, a fair sample of other evenings, there was an attendance at the Yokefellow's meeting of 125, some twenty-eight of whom rose for prayers. The evening congregation was large and in the after meeting following ten expressed the desire to live a better life.—The Plymouth Mission at Black Rock, Rev. J. S. Wilson, pastor, has so large an attendance in its Sunday school that in many cases two scholars have to occupy the same chair.

## New Jersey.

The little church at Cedar Grove, Rev. Dr. B. F. Bradford, pastor, is steadily growing. Eight were received the first Sunday in January, seven on confession of faith. Dr. Bradford, now in his seventy-fifth year, is as vigorous as ever, and this church, of his own planting, is fulfillment of the promise, "They shall still bring forth fruit in old age."

## THE SOUTH.

## Virginia.

The house of worship of the church in Herndon has recently undergone an entire renovation. Deacon A. S. Caywood of Washington, D.C., has contributed largely to the expense. A sunrise prayer meeting was held New Year's morning. Several young men have recently decided for Christ. The pastor, Rev. J. K. Mason, D.D., though not fully recovered from his painful illness, is able to do partial service.

## Alabama.

Rev. N. H. Gibson of Aberfoyle recently had his house burned down and lost the greater part of his household effects. The members of his church and the citizens generally came generously to his assistance.—Rev. T. B. Haynie has just resigned at Tallahassee after a year of successful service, and is now engaged in study. During the year thirty-four members have been added, the Sunday school has more than doubled and a band of young people who are working earnestly have been organized into a Y. P. S. C. E.

## THE INTERIOR.

## Ohio.

The new officers and members of standing committees of the Lagonda Avenue Church, Springfield, were installed at the communion service Jan. 7. The attendance at the several classes of institutional work for the first week was 1,227, and was still larger the second week.

The church in Medina received sixteen additions Jan. 7, fourteen on confession. Eleven of these were young men.—The Bible school of the Harmar Church, Marietta, has an enrollment of over 240.

At a men's meeting in the church at Burton New Year's Eve twice as many were present as usually attend. Attending church was thoroughly discussed. The result has been a great increase in numbers at all services. At the annual meeting, Jan. 9, 218 of the 324 members responded to roll-call and 200 partook of the first banquet ever given by the church at its annual meeting. There were ten toasts concerning departments of the work and phases of the church life. In spite of rebuilding, the church gave more to missions in 1893 than in any previous year.

## Illinois.

The church in Normal, Rev. F. A. Miller, pastor, is stronger than at any time for seventeen years. Forty-five members were received last year. The whole cost of rebuilding its house of worship has been met and the church is free from debt. Special meetings are in progress.

During the eighteen months of Rev. W. D. Westervelt's connection with Bethany Church, Chicago, thirty-one have been received to membership and the church building has been repaired at an expense of \$600.

## Michigan.

The First Church, Detroit, has received over ninety members this year and expects a large accession as a result of the Chapman meetings.

The Saginaw church, under the leadership of Dr. G. R. Wallace, has added over 150 to its membership in 1893, making a total of over 600.

The Stanton church is not an institutional church, but its pastor, Rev. W. C. Burns, and a few of the members are believers in some of the institutional methods. Through the generosity of Mr. John W. S. Pierson a gymnasium and a reading-room are being pushed forward toward completion. The Junior Endeavor Society occupied the hour of evening service on a recent Sunday with an enthusiastic rally. Another mission Sunday school has been established three miles from the city. Forty-five members are enrolled and Deacon Oscar Fenn has assumed the superintendency.

The church at Ypsilanti has recently completed a new parsonage at a cost of \$3,200, lot not included, all paid for but \$375. The Sunday morning audiences fill the house of worship.

In the union evangelistic services of the Congregational and Baptist churches of Muskegon, conducted by Rev. William Coburn, in December, there was a general quickening of the churches and fifty conversions, chiefly among the young people.

Revision of the roll of the First Church, Kalamazoo, has left 459 members. There are twelve deacons, four deaconesses and two Sunday school superintendents. The debt was lessened in the past year.

The staid old town of Oxford has been stirred from center to circumference by the evangelistic labors of Rev. Sam Bettie; 150 have professed conversion, ranging in age from six to seventy.

The church at Memphis has improved its house of worship at a cost of \$1,220, at the same time keeping up its benevolent contributions.—The church at Pleasanton dedicated, Dec. 27, free of debt, its new house of worship, costing \$1,500.

The First Church, Detroit, reports for 1893 receipts of \$10,976, and expenditures, with every bill paid, of \$10,950. The pledges for the present year promise to repeat this history.

The First Church, Jackson, Rev. W. C. Stiles, pastor, was assisted during the Week of Prayer by Mr. and Mrs. D. W. Dufield, gospel singers. Thirteen members were received Jan. 7. The Sunday school gained forty in average attendance, the prayer meeting average being more than double that of recent years. The church roll is being revised. Over 100 names will probably disappear in the process.

## Wisconsin.

Last year was one of great blessing to the Clinton church, Rev. F. N. Dexter, pastor. It has raised for home expenses \$1,333 and for benevolences \$634, almost \$200 of which went to the A. B. C. F. M. The membership is composed largely of farmers, who come in to church in some cases ten miles. Thirteen joined the church on confession, Jan. 7, and one by letter.

The Platteville church, Rev. C. A. Wight, pastor, made last year a net gain of twenty-nine, making the present resident membership 225. The sum of \$2,200 was raised, of which \$475 went for benevolent purposes.—The church in Hancock, Rev. T. W. Barbour, pastor, has received fourteen members in five months. New hymn-books, Many Voices, have just been purchased.

The Antigo church held special services the first two weeks in December under the direction of Rev. B. L. Cheney, with his quartet, and Evangelist Buswell. Notwithstanding the fact that half the people were suffering with the grip, 112 adults signed cards, besides over forty children. As a partial result twenty-four were received to membership Jan. 7, making 121 received since the coming of Rev. C. C. Campbell two years ago. Within this time a new church building has been erected, a reading-room established and all branches of the work have been in a continual state of enthusiasm. The audiences are large, and the growth of the Y. P. S. C. E. and Junior Society has been remarkable. The senior society has a membership of seventy, and the Junior Society, organized last March, a membership of 125.

## THE WEST.

## Missouri.

A man named George Maruska came to St. Louis with a letter of recommendation purporting to be from Rev. C. I. Scofield of Dallas, Tex. He secured various sums of money from ministers, but was discovered by City Missionary Superintendent Love to be a forger and wanted for various offenses in Chicago. He is now serving a six months' term in the St. Louis Work House. When he is at liberty again brethren should look out for him.

## Iowa.

The past year has been the most prosperous in the history of the old church in Williamsburg, Rev. W. R. Griffith, pastor. There has been large increase in its congregations, in the contributions, in the membership and in the working force. Besides the Willing Workers and Christian Endeavor, the Army, a company of young men (a kind of a praying band), is doing a noble work. Mrs. Griffith was presented by the church with a gold watch in recognition of her faithful work.

At the annual meeting of the Grinnell church, Rev. E. M. Vittum, pastor, Jan. 5, supper was served to about 400 and numerous reports were made. Additions during the year were on confession 156, total 219; the present membership is 902. The expenditures were \$8,059, including \$3,134 for benevolences.

Rev. C. A. Towle, State superintendent of Sunday school work, is holding, with encouraging results, a series of meetings at Hutchins, a railroad village where there is no church organization. There have been a number of conversions and the people are calling for a church.

About forty young people are studying Dr. Strong's New Era with Rev. J. O. Thrush of Spencer. The notable event of 1893 was the completing of a fine church edifice costing about \$12,000. The congregations and Sunday school were doubled at once after dedication.

The additions last year to the Nora Springs church, Rev. T. J. Woodecock, pastor, numbered forty-nine; on confession, thirty-four. The present membership is seventy-seven.

The Alden church, Rev. C. N. Lyman, pastor, added ten to membership in 1893. The present membership is 175. The benevolences amounted to \$373, being an increase of \$88. The Buckeye out-station during the year developed into a church and built a house of worship.

The Monticello church, Rev. J. W. Davis, pastor, reported fifteen added to membership during the past year, debts paid, expenses amounting to \$1,524 paid and benevolences \$148.

At their Christmas entertainment the children of the Ottumwa Sunday school brought in about fifty dollars' worth of family supplies for the poor of the city. The pastor, Rev. L. F. Berry, closed with the old year a series of seven sermons on the Lord's Prayer. Five of the churches of the city are united in special meetings.

The North Park Church, Des Moines, Rev. Benjamin St. John, pastor, in 1893 received fifty-two to membership, thirty-six on confession, the net gain being thirty-one. The present membership is 177. There were twenty additions to the attendance both of church and Sunday school during the year. The total benevolences were \$420—an increase of \$130 over the previous year—and the expenditures were about \$1,300.

The Iowa City church, Rev. M. A. Bullock, D.D., pastor, paid last year for benevolences \$430 and for all purposes \$4,202. Its services have been well sustained. Bethlehem Sunday school, a mission of the church, under the superintendence of Mrs. L. W. Andrews, is doing excellent work.

Rev. E. C. Holman's pastorate of the church at Okaloosa showed a successful year, including an increase in membership, the current expenses fully met, a parsonage provided and over one-third of an old debt on the church building pledged on condition that the remainder be raised before May.

A men's league has been formed by the church in Marshalltown, Rev. C. R. Gale, pastor. Under its auspices a traveling men's service was held recently. The men of the church have pledged the removal of all floating indebtedness this year, and the ladies' aid society has assumed the mortgage of \$1,500.

## Minnesota.

Pilgrim Church, Minneapolis, Rev. C. B. Moody, pastor, received 109 in 1893, seventy-five on confession, \$5,769 were raised for home expenditures and \$1,316 for benevolences. This church is made up almost wholly of laboring people and the pews are absolutely free, no sittings being assigned. The Junior Endeavor Society is the largest in the State, and the attendance at Sunday school and at the missions has been larger than ever before. A Men's

Pilgrim Club is building up the evening congregations. The pastor's assistant, Miss Annette P. Brickett, came from Haverhill, Mass.

#### Kansas.

There were ten additions to Plymouth Church, Lawrence, Jan. 7. State Evangelist Veazie preached for Dr. Cordley and assisted him in the services of the Week of Prayer.—There were indications of special interest in many of the churches.

Special meetings, held by Messrs. Veazie and Geach in Pilgrim Church, Kansas City, resulted in over twenty hopeful conversions.—As a result of services held by Rev. C. V. Martin at Oneida twenty converts are reported.

Superintendent Broad calls for \$4,846 within three months to complete the amount pledged for home missionaries the current year.

#### Nebraska.

The First Church, Lincoln, Rev. Lewis Gregory, pastor, received fifty-four persons to membership during the past year, the total membership now being 460. Home expenses were \$6,000, with a good showing for benevolences. All accounts were paid to date.

The church at Wilcox, Rev. W. P. Pease, pastor, held an all day annual meeting Dec. 28. The forenoon was given to a devotional meeting with reports from different departments, and after a bountiful dinner an afternoon session was held with roll-call and addresses.

#### Arizona.

Tucson, after a year without a pastor, is made glad by the coming of Rev. Luther Rees.

From its organization, nearly two years ago, the church at Tempe has worshiped with the Methodists, but, being crowded out, it has found a separate existence beneficial to all departments of the work. Especially have the Sunday school and Y. P. S. C. E. made a gratifying growth since the change.

Rev. J. H. Heald at Nogales finds the beginning of his second year encouraging. A much needed addition to the parsonage has been built, several members have been added to the church and the business men of the community brought into closer sympathy with it and more of them found in the services. Supt. E. H. Ashmun recently assisted in a week of special meetings. Out of a population of 3,000 not more than 300 are Americans, the balance being largely Mexicans. The town is on the line between Arizona and old Mexico.

#### New Mexico.

The church at Albuquerque, Rev. A. B. Cristy, pastor, has organized a Sunday Evening Club. It has, for the time being, at least, solved the problem of attendance at the evening service. Much is made of music.

#### PACIFIC COAST.

##### Oregon.

The present membership of the Hassalo Street Church, Portland, is 154, thirty having been received in the year. Current expenses were \$2,000 and \$300 was raised for benevolences. The church closes the year free of debt.

Thirty members have been received in the past year, the first of Rev. J. M. Dick's pastorate over the Hillsboro church, a net gain of twenty-five. The church closes the year without debt.

Dr. C. R. Templeton and Miss Mary A. Hodgdon closed, Dec. 31, seven years' continuous work as superintendent and assistant superintendent of the First Church, Portland, Sunday school. The average attendance of the school for last year was 161, and the amount of collections \$340, a portion of which has been used for benevolences.

#### Washington.

A number of young people of Pilgrim Church, Spokane, Rev. Jonathan Edwards, pastor, have signified their desire to live Christian lives.—There are openings for two new churches at Spokane, at Union Park and Hilliard.

A series of meetings is being held at Walla Walla, Rev. E. L. Smith, pastor, conducted by Evangelists Webb and Reed.

#### WEEKLY REGISTER.

##### Calls.

BECKWITH, George A., Windham, Vt., to East Granville, Mass. Accepts.  
BOUTON, Tilton C. H., Hopkinton, N. H., to Deerfield. Accepts.  
BROWN, Victor F., Hopkins, Minn., to Waverly, Io. Accepts.  
CRIBBELL, Charles W., Hudson, O., to Hough Ave. Ch., Cleveland.  
CHALMERS, Thomas (Disc.), Brooklyn, N. Y., to Port Huron, Mich. Accepts.  
COLLIER, Christopher W., accepts call to East Hampton, Ct.  
ELLWOOD, William, accepts call to Stafford, Kan.  
FLETCHER, W. E., accepts call to Masonville, Io.  
NELSON, John W., Chicago Seminary, to Nora, Ill., for six months.  
NEWCOMB, Aaron S., Windsor, Wis., to Ithaca and Neptune. Accepts.  
PRUDDEN, Theodore P., Chicago, Ill., to West Newton, Mass.

STEWART, William R., Garner, Io., to Britt and Hutchins. Accepts.  
SWIFT, Benjamin, to become settled pastor at Orwell, Vt.  
WHEAT, Frank L., Holliston, Mass., to Woodhaven, N. Y. Accepts.  
WISEMAN, Charles F., South Hartford, N. Y., to Wilmette Center, O. Accepts.

#### Ordinations and Installations.

HANNAFORD, William H., o. p. Dec. 27, Pleasanton, Mich. Sermon. Rev. Elwin Ten Eyck; other parts, Rev. Messrs. A. M. Brodie, E. S. Shaw, Wilfred Lindau and Deacon W. F. Hannaford.  
WILLCOX, Edward P., Dec. 11, Lambertown, Minn. Sermon. Rev. S. V. S. Fisher; other parts, Rev. Messrs. J. P. Campbell, Francis Wrigley, William Blackwell and C. M. G. Harwood.

#### Resignations.

DAVIS, R. Henry, North Conway, N. H.  
FRANKE, Eugene M., Coleraine, Mass.  
STORM, Julius E., Dewart and Kilpatrick, Neb., and will engage in business in Lincoln.

#### Churches Organized.

ALVA, Okl., Dec. 30. Six members.  
DUNKIRK, Ind., Jan. 2. Twenty-one members.  
INDIANAPOLIS, Ind., Dec. 17. Twenty-one members.  
UNION VALLEY, N. Y., reorganized.

#### Miscellaneous.

BURNTNER, Daniel E., wife, Boylston, Mass., received gifts from their people, among them a parlor clock and piano lamp.  
COBLEIGH, Elvira, has been engaged to supply the church at Pataha City, Wn., for six months.  
GOLDER, Arthur L., of Connecticut is supplying at Medical Lake, Wn.  
HARLOW, Edwin A., Robblinston, Me., is at Clifton Springs, N. Y., for the benefit of his health.  
JACKMAN, George W., Bloomington, Wis., has an increase of \$200 in his salary.  
JOHNSON, George H., John St. Ch., Lowell, Mass., has had the same increase.  
PEGRUM, Robert, Watertown, Ct., has received an addition of \$100 to his salary.  
SEWALL, William, having closed his engagement at Rogers, Ark., is now with his son in St. Louis, Mo.

#### ADDITIONS TO THE CHURCHES.

	Conf.	Tot.	Conf.	Tot.
Albany, N. Y., First	—	3	Huntington, Mass., Second	2 7
Alexandria, Minn.	4	12	Buron, S. D.	7 7
Alma, Neb.	22	23	Hutchins, Io.	21 26
Alpha, Okl.	8	8	Indianapolis, Ind.	—
Andover, Mass., Free	—	—	Fellowship	12 14
Antigo, Wis.	—	24	Lafayette, Col.	— 14
Auburn, Me., High St.	5	10	La Grange, Ill.	4 12
Aurora, Ill.	2	5	La Moille, Ill.	9 10
Barre, Vt.	—	2	Lawrence, Kan.	— 10
Beloit, Wis., Second	13	22	Lawrence, N. Y.	3 10
Benton Harbor, Mich.	5	12	Plymouth	3 10
Berkshire, N. Y.	2	4	Lewis, Io.	41 42
Berwick, Io.	5	5	Lewiston, Me., Pine St.	— 20
Blinghamton, N. Y., First	14	15	Lincoln, Io.	8 8
Blinghamton, Cal.	10	10	Littleton, N. H.	29 31
Blue Island, Ill.	1	7	Lockport, N. Y.	11 12
Boston, Mass., Alston	12	23	Madison, Wis.	— 10
Jamaica Plain	5	4	Marion, Ind.	10 10
Brattleboro, West.	4	6	Medina, O.	14 16
Brooklyn, N. Y., New England	9	13	Middleboro, Mass., Central	5 9
Buffalo, N. Y., First	1	9	Minot, Vt.	— 6
Buffalo, N. Y., First	—	6	Minneapolis, Minn., Fifth Ave.	2 9
Cambridgeport, Mass., Wood Memorial	7	8	Montgomery, Vt., First	10 14
Cameron, Mo.	5	7	Morris, Ill.	3 5
Cedar Grove, N. J.	7	8	Park Ave.	1 4
Ceds Rapids, Io., Bethany	4	4	Pilgrim	3 5
Chicopee, Ill., Auburn	—	—	Plymouth	1 3
Clinton Park, Ill.	29	34	Silver Lake	— 9
Coldwood, Ill.	3	5	Montpelier, Vt.	19 20
Lincoln Park	29	34	Morris, Ill.	3 5
Maplewood	3	5	Newbury, Vt.	4 10
Mayflower	2	5	New Kirk, Okl.	1 5
Millard Ave.	1	4	New Milford, Ct.	3 3
New England	12	24	Newton Centre, Mass.	— 3
Oakley Ave.	2	8	Nogales, Ariz.	2 4
Philbin	4	4	Oak Park, Ill.	3 11
Sards	1	10	Orchard Park, N. Y., First	3 15
South	5	27	Second	5 17
Tabernacle	8	10	Omaha, Neb., St.	— 18
Trinity	3	3	Mary's Ave.	— 18
Union Park	11	22	Onawa, Io.	1 4
University	3	12	Park, Okl.	2 9
Warren Ave., Zion	1	3	Pashtego, Wis.	4 6
Glendale, O., Bethel	—	—	Philadelphia, Pa., Central	10 16
Lehman	8	8	Pittsfield, Ms., First	16 16
Euclid Ave.	29	29	Planesville, Ct.	— 8
Hough Ave.	1	9	Pleasanton, Mich.	— 8
Irving St.	3	3	Portland, Ore., First	2 5
Madison Ave.	14	16	Redlands, Cal.	4 15
Park	9	20	Ridmond Beach, Wash.	— 10
Pilgrim	19	19	Riverside, Calif.	— 14
Clinton, Wn.	14	14	Rokeby, Neb.	2 8
Coffey, Wn.	3	5	St. Louis, Mo., Comp-ton Hill	4 7
Columbus, O., St. Clair Ave.	18	21	Hyde Park	3 5
Corning, Io.	—	7	Fifth	3 5
Coventry, Vt.	15	15	Plymouth	3 5
Creston, Io.	7	9	Reneeher	3 5
Everett, Wn.	2	4	St. Paul, Minn., At-lantic	— 5
Deering, Me., Wood-ford	—	—	Seattle, Wn., Plym-outh	— 14
Denver, Col., Boule-vard	9	17	Sedgewick, Kan.	— 26
Detroit, Mich., Pitt-grim	—	33	Shebtree, Mass.	5 7
Dixie's Grove, Ill.	2	3	Sienna Eye, Minn.	7 9
Downs, Okl.	—	4	Sparta, Wis.	4 9
East Bloomfield, N. Y., First	—	5	Sppearfish, S. D.	— 4
East Orange, N. J., First	—	5	Stanton, Mich.	— 4
Trinity	—	13	Seaford, Del.	— 4
Eden, Io.	—	13	Tacoma, Wn.	4 4
Edmonds, Wn.	3	12	Toledo, Io.	4 4
Elkhorn, O.	3	23	Toronto, Ont., Wash-ing-ton	3 5
Englefield, Wyo.	3	5	Tonka St., Wash-ing-ton	3 5
Erwin, Neb.	9	9	Victor, Id.	5 7
Evanaville, Wis.	3	3	Ware, Mass., East	1 1
Everett, Mass., Mystic Side	2	4	Waupaca, Wis.	2 4
Fort Wayne, Ind., First	17	20	Wellington, O.	— 5
Foxon, Ct.	8	20	Westerly, R. I.	4 7
Genesee, Wn.	—	4	Westmore, Vt.	— 5
Grand Rapids, Mich.	—	—	Weston, Ct.	— 5
Plymouth	13	22	Whately, Mass.	2 3
Second	1	18	White Oaks, N. M.	18 28
Second, Io.	1	18	Whitneyville, Ct.	2 5
Hampton, Io.	—	9	Wilmette, Ill.	5 10
Hillside, Ct., As-y-	15	15	Woodstock, Ct.	— 8
lum Hill,	—	—	Yanet, Ill.	— 8
Fourth	—	20	Waynet, Ill.	8 11
Harvard, Neb.	35	40	Ypsilanti, Mich.	— 7
Haverhill, Mass., Riv-erside	2	3	Zumbrota, Minn.	— 3
Hennessey, Okl.	3	3	Churches with two or less	11 26
Hillsboro, Ore.	1	3	Total Conf., 833; Tot., 1,759.	
			Total since Jan. 1. Conf., 1,122; Tot., 2,240.	

#### CHRISTIAN ENDEAVOR NOTES.

Endeavorers in Liverpool, Eng., have been helping some of the weaker churches in evangelistic meetings, while several of the young ladies have gathered and taught two or three hundred poor children.

A few months ago there was formed at Berea, Durban, Natal, what is probably the only Junier Society in South Africa. It is fully organized, having visiting, flower and other committees, and would welcome letters from American societies telling of their methods.

A weekly prayer meeting started among the poorer classes by a San Francisco society has led to the formation of a Sunday school and a flourishing boys' club.—The society in the South Church, Brooklyn, N. Y., has been working for the Home for Consumptives, and distributed the *Eagle* relief fund among the sufferers by a recent fire.

It is the wish of those interested in promoting Christian Endeavor among the thousands of commercial travelers that the State conventions would forward the movement by passing a resolution like this: *Resolved*, That we cordially endorse and commend the work of the Travelers' Christian Endeavor Union, and we hereby instruct our State secretary to do what he can to increase its usefulness.

#### EDUCATION.

President E. B. Andrews of Brown University has declined unqualifiedly the call to the chancellorship of Chicago University.

The governors of McGill University have offered the principaship, made vacant by the resignation of Sir William Dawson, to Professor Henry Drummond.

As a result of the financial stringency Harvard University has been compelled to serve notice upon six professors and instructors that their services will not be required after this year.

Roanoke College, Virginia, which has been educating Choctaw Indians for more than twenty years and has had a number of Mexican and Japanese students, has now received a Korean. The only other Korean student in America is at the University of Pennsylvania.

The usual banquet of the New England Chautauqua Association is to be omitted this year on account of the hard times. But Bishop Vincent—whom Chautauquans prefer to call by his old name of Chancellor Vincent—has consented to lecture in Broomfield Street Church, Boston, on the evening of Feb. 22. His topic will be The Church of the Future, and the proceeds of the lecture will go toward paying the deficit of the New England Chautauqua Association. There will be a reception in the vestry at 7 p. m. Tickets may be had at the Congregational Bookstore.

Doane College, Nebraska, has been growing steadily the past year in numbers, equipment and organization. It had the largest total enrollment in its history, 239; the largest number in the college department, ninety-six; and the largest graduating class, ten. It has drawn a distinct line between its preparatory department and the college proper, calling the former an academy and appointing a principal for it. It has added materially to its chemical and physical laboratories. The donations received during the year, \$26,800, were larger than in any preceding year, its current expenses were met and its endowment increased \$4,500. The Whithin Library building will be erected this coming spring. For the past two years the college has received \$8,000 from the Education Society, but this amount is now, by previous agreement, discontinued. It is hoped that the friends of the college will continue their gifts to it till its endowment shall be sufficient to meet current expenses without a yearly canvass for that purpose.

All true education must be founded upon the great truths of the divine government. Dear ones, cultivate a benevolent spirit, for it is one of the general principles from which many others have their source. The great secret of happiness is in forgetting self and in living for the best good of others.—Mary Lyon.

## Notices.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Jan. 22, 10 A. M. Subject, The Proposed Ministerial Bureau. Speaker, Rev. J. A. Hamilton, D. D.

THE LADIES' PRAYER MEETING in the rooms of the Woman's Board of Missions every Friday at 11 A. M. HAMPSHIRE EAST ASSOCIATION, Amherst, Feb. 6, 10 A. M.

NORFOLK AND PILGRIM BRANCH, W. B. M.—Quarterly meeting, East Weymouth, Tuesday, Jan. 23, 10 A. M.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 301 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

AMERICAN EDUCATION SOCIETY.—A special meeting of the American Education Society will be held at No. 16 Congregational House, in Boston, on the 25th day of January, A. D. 1894, at eleven o'clock, A. M., for the following purposes, viz.: (1) To consider whether the corporation will authorize the directors to petition the General Court for the change of name to change the name of the corporation, so that it may be hereafter known and called by the name of the Congregational Education Society. (2) To act upon any other business that may properly be brought before the meeting. JOHN A. HAMILTON, Secretary.

THE GENERAL THEOLOGICAL LIBRARY.—Books for the clergy and Christian workers. Library incorporated 1864 and contains 16,000 volumes, together with a reading-room having 100 periodicals. Open daily from 8 A. M. to 6 P. M.; also Tuesday evenings from 7 to 9.30 o'clock. Its circulation of books has extended to more than 500 towns and villages in twelve different States. A church becomes a perpetual member, whereby all of its parsons forever receive free library privileges. Annual membership \$100. A life member pays \$500 and has the same privileges for life. Annual membership \$5. Donations and bequests solicited for the purchase of books and to increase the usefulness of the institution, and they may be sent to Rev. Luther Farnham, Secretary, 6 Mt. Vernon Street, Boston, Mass., the place of the library, and they will be duly acknowledged.

## BENEVOLENT SOCIETIES.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2, Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 16 Congregational House. Office hours, 9 to 10. Annual membership, \$10; life membership, \$20.00. Contributions solicited. Miss Sarah K. Burgess, Treasurer.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by THE MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somersett St., Wm. T. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building, Rev. L. H. Cobb, D. D., Secretary; H. O. Pineo, Treasurer, 55 Bible House, New York. Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used wholly for Sunday-school work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South, and in the West among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, 1 Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 108 Bible House, New York City.

AMERICAN EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

MINISTERIAL RELIEF.—In order to afford a little temporary relief to disaged lame and feeble missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62; Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct.

## FORM OF A REQUEST.

"I bequeath to the Trustees of the National Council of Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) "here insert the bequest), to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1821; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to seafarers; distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers, and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances to be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House.

REV. ALEXANDER MCKENZIE, D. D., President.  
GEORGE GOULD, Treasurer.  
BARNA S. SNOW, Corresponding Secretary.

Congregational House, Boston.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: to improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance houses and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the "Seaman's Friend," "Seaman's Magazine," and "Life Boat."

Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the Society at New York.

CHARLES H. TRASK, President.  
Rev. W. C. STITT, Secretary.  
W. C. STURGES, Treasurer.

THE AMERICAN SUNDAY SCHOOL UNION, established 1824, organizes Sunday schools and does general mission work, most especially in rural districts. Its work is international in extent, and its influence is great. The legal form of bequest is "I give and bequeath to the American Sunday School Union, established in the city of Philadelphia, — dollars." Contributions may be sent to the secretary for New England, Rev. Addison P. Foster, D. D., No. 1 Beacon Street, Room 85, Boston. Post office address, Box 1632.

## The Congregationalist

## The Congregationalist Services, No. 7\*

## An Order of Worship for Eventide

## Theme: The Days of Thy Youth

The congregation will please observe carefully the directions printed in small type between brackets wherever they occur in the Service.

## ORGAN PRELUDE.

MINISTER.—Praise ye the Lord.  
Praise, O ye servants of the Lord,  
Praise the name of the Lord.  
Both young men and maidens;  
Old men and children:

Let them praise the name of the Lord;

PEOPLE.—For his name alone is exalted:  
His glory is above the earth and heaven.

Wilt thou not from this time cry unto me,  
My father, thou art the guide of my youth?

O satisfy us early with thy mercy;  
That we may rejoice and be glad all our days.

HYMN. The congregation will rise and sing.

We are living, we are dwelling.—RATHBUN.

The fear of the Lord is the beginning of wisdom,  
And the knowledge of the Holy One is understanding.

MINISTER.—Come, ye children, hearken unto me:  
I will teach you the fear of the Lord.

PEOPLE.—What man is he that desireth life,  
And loveth many days, that he may see good?

Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 34: 13, 14; Prov. 3: 13-17; 8: 1; 8: 17; 1: 10; 4: 14, 23, 26; 6: 20, 21; Ex. 20: 12; Ecc. 11: 9.]

CHANT. (When this response is not chanted it will be read by the minister.)

Remember now thy Creator in the | days of thy | youth || while the evil days come not nor the years draw nigh when thou shalt say | I have | no pleasure | in them.

Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Ps. 144: 12, 15; 19: 7-9; 119: 9.]

HYMN. The congregation will sing without rising.]

In life's earnest morning.—ST. ALBANS.

MINISTER AND PEOPLE IN UNISON. (Repeat the First Psalm.)

I write unto you young men because ye are strong.

MINISTER.—From henceforth, be strong in the Lord, and in the strength of his might.

PEOPLE.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.

Whatsoever ye do, work heartily, as unto the Lord, and not unto men:

Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Col. 3: 23; Rom. 12: 11; Eph. 6: 13-17; 2 Tim. 2: 3; 1 Tim. 6: 12.]

HYMN. The congregation will rise and sing.]

The Son of God goes forth to war.—ST. ANN.

Thou therefore, my son, be strong in the grace that is in Christ Jesus.

MINISTER.—Now we that are strong ought to bear the infirmities of the weak, and not to please ourselves.

PEOPLE.—For Christ also pleased not himself.

Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Luke 9: 23-26; Mark 10: 45; Col. 3: 16; 2 Cor. 8: 9; 1 Thess. 4: 3; 1 Tim. 4: 12; 2 Tim. 2: 22; Titus 2: 12; 1 Cor. 3: 16, 17; 1 Cor. 6: 19, 20; Rom. 12: 1.]

CHANT. (When this selection is not chanted it will be read by the minister.)

Responsive readings follow with the use of the following passages, which are printed in full in the services as published in pamphlet form: Luke 9: 23-26; Mark 10: 45; Col. 3: 16; 2 Cor. 8: 9; 1 Thess. 4: 3; 1 Tim. 4: 12; 2 Tim. 2: 22; Titus 2: 12; 1 Cor. 3: 16, 17; 1 Cor. 6: 19, 20; Rom. 12: 1.]

HYMN. The congregation will sing and rise.]

Just as I am thine own to be.—WOODWORTH.

PRAYER. (By the minister.)

[Here may be introduced, when desired, a musical response by the organ or by a choir.]

## SCRIPTURE LESSON.

ANTHEM. [Choir.] \* [Or the following hymn may be sung.]

\* God's glory is a wondrous thing.—DOWNS.

## ADDRESS OR SERMON.

## CLOSING SERVICE.

MINISTER.—O God, thou art my God; early will I seek thee.

PEOPLE.—For thy lovingkindness is better than life;  
My lips shall praise thee.

So will I bless thee while I live:

I will lift up my hands in thy name.

HYMN. [The congregation will rise and sing.]

Take my life and let it be.—MESSIAH.

BENEDICTION. [The congregation seated and bowing down.]

And the God of peace himself sanctify you wholly; and may your spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it.

The grace of our Lord Jesus Christ be with you. Amen.

[The Amen may be sung as a response by a choir.]

#### ORGAN POSTLUDE.

**NOTE.**—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies, one cent each, postpaid. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1893–94, 25 cents.

1. Thanksgiving; 2. Pilgrim Fathers; 3. Christmastide; 4. The New Year; 5–8. EVENTIDE SERVICES: 5. The Forgiveness of Sins; 6. Trust in God; 7. The Days of Thy Youth; 8. The House of Our God; 9. Passiontide; 10. Easter; Nos. 11–13. EVENTIDE SERVICES: 11. The Homeland; 12. Humility; 13. God in Nature; 14. The Way of Peace (Memorial); 15. Children's Sunday; 16. National. Address all orders, which must be accompanied by cash, to

THE CONGREGATIONALIST, 1 Somerset Street, Boston.

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#### BIOGRAPHICAL.

ELIZABETH ANNIE JOHNSON.

Bradford Academy loses its honored and efficient principal in the death of Miss Johnson which occurred Jan. 8, from the effect of a recent shock of paralysis. She was born in Saco, Me., but her father, who was a Congregational minister of considerable note, soon removed to Brunswick, where she received a thorough education and began her career as a teacher at the early age of fifteen. She taught for several years in Poughkeepsie, N. Y., and subsequently in the State Normal School at Framingham, leaving there in 1875 to become the principal of Bradford Academy. Miss Johnson was deeply interested in missions, and was one of the organizers of the Woman's Home Missionary Association and chairman of its board of directors until shortly before her death. She was a person of strong mental qualities, which always commanded the respect of her pupils, and her memory will be unshaken in a multitude of loyal and loving hearts.

REV. JAMES L. WILLARD, D.D.

Mr. Willard had been ill for some time with Bright's disease and died at his home in Westville, Ct., on Sunday morning, Jan. 7. He was born in Madison, Ct., Oct. 11, 1825, graduated from Yale College in 1849 and its divinity school in 1852. He labored for some time in Seymour and was ordained pastor of the First Church in Westville, Oct. 13, 1855, where he remained till the end of his life, discharging ably and faithfully the duties of a parish clergyman till within a few weeks of his death.

#### PROUD OF HIS DENOMINATION.

We are always glad to note efforts to infuse into our Congregational people a sense of their glorious heritage and of the present grounds for cherishing a reasonable degree of pardonable pride. We, therefore, reprint the main portion of an exceptionally stimulating pastoral letter. The fact that it emanates from a Western State shows that there are no more loyal adherents to our polity than can be found in States quite remote from Plymouth Rock:

SPARTA, WIS., JAN. 6, 1894.

To the Congregational Church and Society in Sparta, and to others interested;

Dear Friends: The Congregationalist Handbook, which is inclosed with this note, is in some respects better than any of the preceding ones. If used according to its design, it will prove not only a valuable manual for reference but a help to devout thought and Christian living. Biblical readings are given for every day in the year; the topics for the prayer meeting, the Sabbath school and the Christian Endeavor may be seen at a glance; the principles, usages and beliefs of Congregationalism are stated in their simplest and most compact forms; and the statistical tables and dates show something of the comparative standing of the Congregational churches among other denominations, and the place they have filled in the history of the world. With a just and laudable pride we may look at the list of thirty-six colleges which are counted as Congregational—several of them among the oldest, strongest and most famous in the land; at the seven theological seminaries, all well endowed and equipped; at the seven benevolent societies, which are doing a

vast and costly work in spreading the gospel at home and abroad, reporting for expenditures the last year nearly \$2,300,000. The church of the Pilgrims and Puritans stands among the great historic churches of Christendom, and when we see what it has done and is doing we may well exclaim, as De Quincey did, in view of the religious history of England, "I thank God that I am a child of a magnificent church!" It will give us gratitude, content and courage if, with the Psalmist, we walk about our sacred city and tell the towers thereof, and mark well her bulwarks and consider her palaces.

It is for us to prove ourselves worthy of a place in the group of Congregational churches; to understand and cherish whatever good traditions have come down to us, and to add something to the inheritance left us by the fathers; to resolve that our local church shall be a tower of strength and source of blessing, not only to its members and congregation but to the city in which it holds so central and commanding a site. Your friend and pastor,

WILLIAM CRAWFORD.

Do not think of filthy lucre and immortal minds together. Teach, as Christ taught, to do good. Dollars and cents can never pay the faithful minister nor the faithful teacher. The field is all white and whoever has a willing heart may sharpen her sickle and help gather in the harvest.—Mary Lyon.

IT PAYS.—It pays to read the papers, especially your own family paper, for often in this way good business opportunities are brought to your attention. For instance, B. F. Johnson & Co. of Richmond, Va., are now advertising, offering paying positions to parties who engage with them, devoting all or any part of their time to their business interests. It might pay you to write to them.

## A CORRECT BOARD.

On the authority of a certain famous document, every American is entitled to life, liberty and the pursuit of happiness. The average American pursues happiness nowadays with a good-sized sideboard.

Sideboards tell many tales. There are some hollow-chested, dyspeptic sideboards, and there are great, hearty, robust sideboards. A man is known by the sideboard he keeps.

Here is a pattern which suggests the man of friends as well as artistic taste. It is generous in its endowment, but it is not content with mere bigness; it has the charm of harmony and is artistically beautiful.

Our line of Fine Dining Room Furniture is not matched in this country.

New General Catalogue, square octavo, 258 pp., 300 illustrations, sent to any address on receipt of five 2-cent stamps.

PAINES FURNITURE CO.,  
48 CANAL STREET.

{ NEAR NORTHERN R. R.  
STATIONS.



CHICAGO, DEC. 2.—The big war that raged among the great meat packing companies of the West all during the World's Fair to decide which made the best extract of beef is ended. It has been decided that The Cudahy Packing Company's "Rex Brand" possesses the highest "excellence in quality and flavor," and the diplomas and medals which it will receive from the exposition judges of award will finally end as keen and lively a competition as was to be found in any commercial products at Jackson Park. The judges were chosen with regard to their chemical as well as practical knowledge of beef extracts, canned meats and other meat products. One of them was a German chemist of international reputation. They made exhaustive tests, and their finding was that what is known all over the world as "Rex Brand" extract of beef possesses the "highest quality and flavor." It was made plain during the examination that The Cudahy Company's facilities were probably the most perfect of any concern in the world. The effect of these perfect facilities, as found by the judges, is the possession by the extract of a delicate flavor, a light mahogany color, and the combined advantages of stimulation and nutrition. The extract is distributed through the Cudahy Pharmaceutical Company.—*N. Y. Times*.

## I Vote for Hood's Forty Years in the Ministry

Rheumatism, Dyspepsia and Insomnia—Great Benefit From Hood's Sarsaparilla.

"I have been taking Hood's Sarsaparilla for four or five months, and am satisfied that it is a very excellent remedy. I have been troubled with rheumatism more or less for a number of years. The rheumatism has been especially severe in my right arm between the elbow and shoulder, which has been so lame that I sometimes feared

I Should Lose the Use of it entirely. I was in this condition when I began to take Hood's Sarsaparilla, but I had not taken more than a bottle or two when I began to feel better, and when I had taken four bottles my rheumatism had entirely left me. Besides the rheumatism I,

## Hood's Sarsaparilla Cures

like many others of sedentary habits—for I have been a minister of the Methodist Episcopal Church forty years—have been troubled with dyspepsia, but while taking the medicine my appetite has been good, food digested well and I have gained several pounds. I have also been troubled with insomnia, but since taking Hood's Sarsaparilla sleep much better."—Rev. W. R. PUFER, Richford, Vt.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

## THE BUSINESS OUTLOOK.

There is a prevalent disposition to take a more hopeful view of the business outlook. Reports to the leading mercantile agencies indicate some improvement at many centers of trade. Still the returns of bank clearings show that the volume of business is from twenty to thirty per cent. less than it was one year ago, and symptoms of improvement are nearly matched by news of a discouraging nature. All told, the best judgment is that by March there will come a little wave of activity with the opening of the spring trade, and the hopes then engendered, if met by no fresh untoward events, may be followed by some continual growth of enterprise and return of confidence.

The associated banks of New York now hold in excess of \$527,000,000 deposits, \$224,000,000 in lawful money and \$92,500,000 of lawful money above the reserve required by law. These enormous totals tell very clearly the present condition of business. The borrowing demand is at a minimum. There is one other feature about this huge accumulation of money in the banks—there is no way of retiring this money. It will rest where it is, constantly pressing upon its owners for employment. It is only a question of time when the owners of all this money will tire of seeing it lying idle and unprofitable, and will begin to put it out in enterprises of a more or less speculative character. It is certain that in the end this mountain of money will provoke an extreme speculation and do as much damage thereby as reckless speculation has ever done in the past. This feature of the money market is worth careful thought. It is a commentary on the inflexibility of our currency laws that the circulating medium cannot be contracted in times like the present, or readily increased in times of great stringency.

The outlook at Washington is without change. There is a feeling that the Treasury needs in the way of an issue of bonds may be met with or without action on the part of Congress. The need of such an issue is the more urgent now that the New York banks have concluded to force exporters of gold to virtually go to the Treasury for the metal.

## For Dyspepsia

**Use Horsford's Acid Phosphate.**  
Dr. J. R. SCHWARTZ, Harrisburg, Pa., says: "I have used it in dyspepsia, with charming effect, and am well pleased with it."

## Financial.

*Now is the Time*

TO LOOK INTO THE MATTER  
OF INVESTING JANUARY FUNDS.

OUR

## FIRST MORTGAGE

## Farm and City Loans

BEARING

6½ and 7% INTEREST.

are recommended for safety and promptness in meeting interest and principal. Send for list. References upon application.

THE CENTRAL TRUST CO., Denver, Col.

## 23 Years' Record.

\$20,250,000 REPAYED.

## Offer Safe 6% Mortgage Investments.

Will collect or foreclose defaulted mortgages.

J. B. WATKINS LAND MORTGAGE CO.

Lawrence, Kansas.

## 6% AND 7% GOLD MORTGAGES.

E. S. DREYER &amp; CO.,

Mortgage Bankers, Chicago, Ill.

Eastern Office, Astor Building, 9 Pine St., New York.  
Pay interest from date of receipt on money to be invested in first mortgages on improved central real estate.

10% Annual cash dividends past 8 years; pure building Association no speculative features. Small and large deposits received. Particulars free.

PROVIDENT SAVING ASS'N, Indianapolis, Ind.

## The Congregationalist

## Financial.

## During the Month of January,

If you are like most readers of this paper, you will have a few dollars to invest—perhaps a few hundreds or thousands. You doubtless wish the best possible rate of interest consistent with safety.

Now, the Provident Trust Co. is organized for the express purpose of making safe investments for colleges, societies, estates, and individuals.

It offers guaranteed *gold mortgages* on improved city property, bearing 6% to 7% interest. It also offers school bonds and other high class securities yielding 5% to 6%.

## The Provident

Trust Co. 45 Milk Street,  
Boston, Mass.Please mention the *Congregationalist*.

## HOME INSURANCE COMPANY

OF NEW YORK.

## OFFICE, NO. 119 BROADWAY.

Eightieth Semi-Annual Statement, July, 1892.

CASH CAPITAL.....	\$3,000,000.00
Reserve Premium Fund.....	4,225,662.00
Reserve for Unpaid Losses, Claims and Taxes.....	880,941.78
Net Surplus.....	1,009,548.33

## CASH ASSETS..... \$8,116,182.11

## SUMMARY OF ASSETS.

Cash in Banks.....	\$100,831.78
Real Estate.....	1,563,781.37
Bonds and Mortgages, being first lien on Real Estate.....	608,759.37
United States Stocks (market value).....	1,408,559.00
Bank and Railroad Stocks and Bonds (market value).....	3,573,455.00
State and City Bonds (market value).....	891,682.74
London Stocks, payable on demand.....	121,000.00
Premiums uncollected and in hands of Agents.....	718,505.67
Interest due and accrued on 1st July, 1892.....	36,316.18
<b>TOTAL..... \$8,116,182.11</b>	

D. A. HEALD, President.	J. H. WASHBURN, Vice-Presidents.
E. G. SNOW, JR.	W. L. BIGELOW,
T. B. GREENE,	Secretaries.
H. J. FERRIS, A. M. BURTIS, Ass't Secretaries	

NEW YORK, July 11, 1892.

## TO HOLDERS OF

## WESTERN MORTGAGES.

**The Investors' Security Company of Boston** is a corporation organized under the laws of Massachusetts to protect the interests of investors in Western Mortgages.

It takes full care of loans negotiated by the Lombard, Jarvis-Conklin, Equitable and other companies, and is the only Massachusetts corporation giving exclusive attention to that work.

Its offices in Boston, and the offices of the company in the city of Boston, where clients can always obtain full information of business intrusted to its care.

Call or send for circular giving full particulars, schedule of charges, names of officers and references.

Correspondence invited. Business solicited. Address, THE INVESTORS' SECURITY COMPANY OF BOSTON, 31 Milk St., Boston, Mass.

## COLLECTIONS.

## Western Mortgages.

Holders of western mortgages obtained through defunct companies are finding

**The Atlas Land and Investment Co., of Lawrence, Kansas,**

the best and cheapest agency for collecting interest and principal, foreclosing defaulted mortgages, looking up back taxes, renting and selling land. The Atlas Co. has rendered valuable service to many hundred investors at a minimum expense. We have a few choice, safe loans where we personally know both security and borrowers. Correspondence solicited.

L. H. PERKINS, President.

## "DEAD DOG"

Holders of defaulted Western mortgages, Real Estate Bonds or Land through foreclosure and who will act upon our advice, may realize one hundred cents on the dollar—cash. Address

A. H. WILCOX & CO., Brokers,  
436 Unity Bldg., Chicago, Ill.

## FIRST MORTGAGE NOTES

For Sale in denominations of \$10 each, secured by First Mortgage on Chicago Real Estate worth double the amount. Notes will be redeemed at any time. The interest will be made an object to the purchaser.

Ladies are requested to give me their encouragement by taking at least one note.

For further particulars address

MRS. ELLA CHASE WITHAM,  
Suite 51, 94 La Salle St., Chicago, Ill.

## Iowa Loan &amp; Trust Co.,

Capital, \$500,000. Surplus, \$290,000.

INCORPORATED 1872.

This old and prosperous company continues to issue its Debenture Bonds in sums of \$300, \$500 and \$1,000 each.

These bonds are amply secured by

**First Mortgages on Real Estate, \$105,000** of such mortgages being deposited for the security of each series of \$100,000 bonds.

The long experience and conservative management of this company command its securities to careful investors. Bonds for sale and fuller information cheerfully given by **FREEMAN A. SMITH, Agent.**

Office, 31 Milk Street, Boston, Room 22.

## FIRST MORTGAGES FOR SALE!

\$500. \$800. \$1,000. \$1,300. \$1,500. \$2,000.  
\$2,600. \$3,000. \$4,000. \$4,500.

TIME: 2 years, 3 years and 5 years. 7 per cent.  
INTEREST payable semi-annually, 7 per annum.  
made equal to

These mortgages are taken by us in part payment for property sold, and do not exceed 50 per cent. of the value of the property.

We guarantee the payment of interest and principal.

**B. F. JACOBS & CO.,**  
Real Estate and Loans,

99 Washington Street, Chicago, Ill.

Chicago and Cook County, Ill., property bought and sold on commission; money loaned; taxes paid, etc.

A Map of Chicago mailed free on application.

LOMBARD,  
Equitable, Jarvis-Conklin and other Mortgages

## BOUGHT FOR CASH.

CHAS. E. GIBSON, - 45 Milk St., Boston.

**8% FIRST GOLD MORTGAGES** City and  
Farm Loan, Send for References. HIGH-EST SAFE INTEREST  
0 Add'l yrs. \*COM-A INVESTMENT CO., TACOMA, WASH

18 January 1894

## The Congregationalist

105

## THE PROHIBITION VICTORY IN ONTARIO.

The temperance wave reached the highest point it has yet attained in Canada on New Year's Day, the date appointed for the prohibition plebiscite throughout the province of Ontario. The day is everywhere recognized as a holiday. It is also the day appointed for the municipal elections, so the electors were under the necessity of appearing at the polls. The question to be decided was freed from all side issues and complicated details; prohibition or no prohibition of the liquor traffic was the issue.

For many weeks previous constant efforts were made to arouse the voters. The results of this agitation are beyond the expectation of the most sanguine. More than two to one of the votes polled were in favor of no liquor. The cities and towns where the cause was held to be weakest have, with scarcely an exception, given majorities for prohibition. Vested liquor interests are strong in such cities as Toronto, Hamilton, London and Ottawa, yet they were not strong enough when the moral sense of the people was aroused. In Ottawa, the dominion capital, there is a large French population which voted against prohibition, so the English vote must have been almost unanimous on the other side. What gives additional significance to the vote is the fact that no considerable section of the country has shown an adverse feeling. Save a few counties and sections in Eastern Ontario, where the French population form a large majority, opinion is somewhat evenly divided.

A few literary savants, like Goldwin Smith, Professor Clark, and a few Presbyterian clergymen and not a few Episcopalians have had some doubts as to the right of the State to restrict the liberties of the people in this way. But the great majority of the clergy of every denomination gave enthusiastic support for prohibition. The Congregational clergy and churches were almost unanimous on the winning side.

What the immediate results will be we scarcely know. The provincial government is pledged to pass a prohibitory law should the courts decide this to be within their power. The premier of Ontario, Sir Oliver Mowat, and several members of his government have expressed themselves in favor of such a law. One thing is certain, the question can no longer be ignored in dominion or provincial politics. All political parties must now face the issue. Its moral effect will be felt in every corner of the land from Halifax to Vancouver. Nor does Ontario stand alone. Manitoba was the first province to vote for prohibition and set a good example with over 17,000 of a majority. Two weeks ago Prince Edward Island followed on the same side, and now Ontario has spoken. Prince Edward Island is believed to represent the opinion of the other two maritime provinces. Should this be so the majority of the people of Canada are certainly on the same side.

It is believed, or at least feared, that an adverse majority could be piled up in Quebec, where the French greatly outnumber the English-speaking electors, and British Columbia, which has not been educated on this question as have the other provinces. But these could not outnumber the rest of the country. At any rate, the last has not been heard of this question, and the people may soon be asked to prove that prohibition does prohibit.

J. MC. A.

A GOOD CHILD is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is best infant's food; so easily prepared that improper feeding is inexcusable.

THE ADVERTISING of Hood's Sarsaparilla is always within the bounds of reason because it is true: it always appeals to the sober, common sense of thinking people because it is true; and it is always fully substantiated by endorsements which, in the financial world, would be accepted without a moment's hesitation.

HOOD'S PILLS cure liver ills, constipation, biliousness, jaundice, sick headache, indigestion.

## A BEAUTIFUL DAWNING.

## Light Sprung From the Darkness.

## A Grand Awakening Which Shall Last Forever.

## A Brighter Outlook Than the World Has Ever Before Known.

Changes are constantly taking place which tend to make the world happier and to cause a feeling of joy and contentment to pervade our lives. One of the greatest blessings which has fallen to mankind, and which is indeed the dawning of a new era of life, has just taken place in the well-known family of Mrs. Albert Blanchard, residing at 358 Webster Ave., Chicago, Ill. She writes the following interesting letter:

"My health has been very poor for several years. I would have sinking spells and was so weak that I could not hold my hand up to my head. I would have to lie down on the sofa and was so very nervous that I could not sleep nights.



MRS. ALBERT BLANCHARD.

"My stomach troubled me all the time and my food distressed me so that I was afraid to eat. I had chills most of the time and sometimes chills and fever with trembling and shaking. I was also troubled with catarrh.

"I was so dizzy at times that I nearly fell; I would grab at the chair, and dark spots appeared before my eyes. I could not begin to tell how I suffered. I was so sick I did not enjoy life and was told that I would not live long.



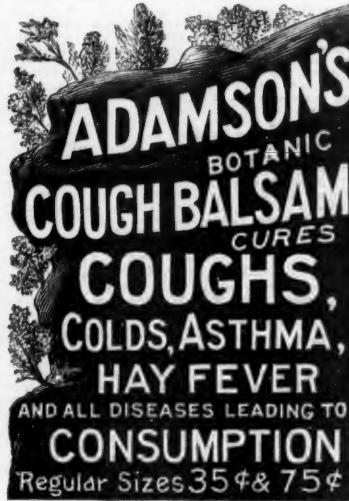
MISS HELENA BLANCHARD.

"I took many remedies and employed several physicians but received no permanent benefit. I was induced to take Dr. Greene's Nervura blood and nerve remedy, and after using six bottles I found it had done wonders for me. I now feel real strong and well and can walk a couple of miles.

"My stomach does not trouble me and I am not chilly. My catarrh has entirely disappeared. I am so well that I am assisting my husband in the office and help mother when I go home. I hope any one that is not well will try Dr. Greene's Nervura blood and nerve remedy.

"My little daughter, Helena, has also been using this remedy with great benefit. She was very delicate and nervous. After taking this wonderful medicine for a short time she gained three pounds and is not near so nervous as she was. I do not feel afraid to recommend Dr. Greene's Nervura blood and nerve remedy for you. I know what it has done for me and my little girl and I would advise any one who is suffering to take it."

What a beautiful awakening, indeed, is this great discovery from the darkness of disease and the failures to conquer it. What a blessing to all humanity. How grateful must Mrs. Blanchard feel for the cure of herself and child. Dr. Greene's Nervura blood and nerve remedy will do for you all that it has done for her. If you are suffering from any form of nervous or blood disease, indigestion, weak stomach, kidney or liver complaints, take this wonderful medicine and it will cure you. Dr. Greene, the noted specialist in the cure of all chronic and nervous diseases, can be consulted at his office, 34 Temple Place, Boston, Mass., free, personally or by letter.



More than twenty years ago it was introduced throughout New England as a remedy for Coughs, Colds and Pulmonary complaints. Since its introduction it has constantly won its way into public favor, until now it is the universal decision that ADAMSON'S BOTANIC BALSM is the

BEST REMEDY FOR CURING Coughs, Colds, Asthma, and all Lung Troubles.

MADE ONLY BY F. W. KINSMAN & CO., New York, and Augusta, Me. For sale by all the best druggists. Trial size, 10 cts.

## CURE WITHOUT MEDICINE.

Send for circular describing an improved

## HYGIENIC METHOD,

which without medicine or change of climate is a Prevention and Cure of Consumption, and throat diseases in their early stages. It is also invaluable as a

## PREVENTION OF COLDS,

and whatever the age or condition, will prove of great advantage in building up the general health. Address HYGIENIC SUPPLY CO., Box 1551 G, Boston, Mass.

## DYSPEPSIA.

This annoying disease, so prevalent in the United States, is speedily and permanently cured by the use of

## ANTI-DYSPEPTINE.

Not a quack or cure-all remedy, but a positive cure for Dyspepsia, Constipation, Indigestion and Sick Headache. Immediate relief after the immoderate use of Alcoholic Stimulants or Tobacco. Insist on your Druggist getting it for you, or send one dollar to the sole manufacturers. Take no other. Get the genuine. Cure guaranteed. Address

PRIVATE FORMULA CO., Dayton, Ohio.



## Marriages.

(The charge for marriage notices is twenty-five cents.)

**STACY—MAGISON**—In South Hadley, Dec. 27, by Rev. N. L. Jones, Frank E. Stacy and Myrtle Magison, both of South Hadley.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.)

**BIDWELL**—In Allegheny, Pa., Dec. 31, Esther Church, widow of Asaph Bidwell and daughter of the late Rev. John Hubbard Church, D. D., aged 82 yrs., 2 mos.**DAVIS**—In Schenectady, N. Y., Jan. 10, Rev. William P. Davis, formerly of Ware, aged 86 yrs.**HOLTON**—In Winchester, Jan. 11, Samuel S. Holton, aged 75 yrs.**GRIGGS**—In Bristol, Ct., Jan. 3, the widow of Rev. Levi Griggs, D. D.**LANE**—In Stratford, N. H., Jan. 5, Adeline A. Lane, aged 74 yrs., 5 mos. She was a woman of singularly strong and generous nature, a true friend and a faithful helper to all in trouble. A teacher for more than twenty years and an army nurse during the Civil War, she will be remembered and mourned by a wide circle of friends.**LOVELL**—In Weymouth Heights, Jan. 1, Selina W. Lovell, aged 63 yrs.**MONTAGUE**—In Belchertown, Dec. 30, John L. Montague, aged 55 yrs.**TENNEY**—In Boston, Dec. 29, Apphia H., daughter of the late Charles A. Tenney of Somerville.**WATERMAN**—In Marshfield, Jan. 8, Nancy Sampson, widow of the late Capt. Asa Waterman, aged 88 yrs., 4 mos.**WHEELOCK**—In Grand Rapids, Mich., Dec. 1, Emery Wheelock, aged 91 yrs., 8 mos., formerly of Wardsboro and Fayetteville, Vt.**WHITING**—In Groton, Jan. —, Lemuel Whiting, for twenty-five years a deacon in the Congregational church, aged 87 yrs., 9 mos.

## MRS. MARTHA WEBSTER MILLER.

Mrs. Miller, who died in Roxbury, Jan. 3, was a member of Dr. A. H. Plumb's church. She was greatly beloved for her unusual Christian character, her refined and gentle nature and her cultivated mind. Descended from New England and Boston families, being a Christian at the age of eleven, she was an active worker in the church of Dr. Jos. Hawes of Hartford, Ct., and his young associate, Dr. Wolcott Calkins. Here she was well known for her brilliant social qualities and deeds of charity, and she will be long remembered by her many friends. She retained her love of knowledge, her rare conversational powers, her cheerfulness and her good humor to the very end of her life, which was long. She leaves two daughters, Alice and Annie C. Miller. She was like a mother to her niece, the writer of these lines. Dr. Plumb and Dr. Calkins conducted the funeral services at the house in Roxbury, Friday, Jan. 5, and the body was interred in the family lot at Hartford, Saturday, Jan. 6, Dr. Parker offering prayer.

SARAH K. BOLTON.

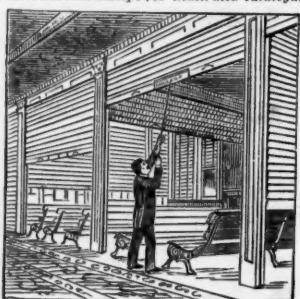
## MARY WOODERSON VOSE.

In her eighty-fourth year, in Bangor, Me., Dec. 16, quietly passed away, the widow of William Vose and youngest daughter of Captain John Phillips one of the early settlers in Orrington, Me., formerly of Chat ham, Mass. Early in life she united with the Congregational church in South Brewer, near where she was born, and later, by letter, with the First Congregational Church in Bangor, to which city she had removed. A loving mother of thirteen children—three only surviving—she has been a devoted Christian, a kind neighbor, a warm friend, retaining every faculty, enjoying her last years in the examination of the vital issues of the day, among fond relatives and friends who appreciated her worth, the link which held her to the present generation was broken, and her spirit passed to the mansions she knew were prepared for her above.

## MRS. LYDIA KIMBALL SYKES.

Lydia Kimball, wife of Hon. G. M. Sykes of Dorset, and daughter of the late Benjamin Greenleaf of Bradford, Mass., died in Dorset, Vt., Jan. 1, aged 57 years. Mrs. Sykes will be greatly missed in her home, where she has been a faithful wife and mother; in the church, for whose interests she has labored unceasingly; in the Sunday school, where for years she has been a most efficient teacher; and in all works of benevolence, in which she gladly took an active part. Born in Bradford, Mass., and receiving her education in Bradford Academy, she became interested in foreign missions in her earliest days. This interest never failed. As president of the auxiliary of the W. H. M. in Bennington County she has been indefatigable in her efforts to interest others in missions, and in the State auxiliary she has been a wise and earnest helper. She was called suddenly to sunder earthly ties, but the Lord gave strength and support. She leaves a husband and four children to mourn her loss and many relatives and friends, to whom her life seemed a necessity, but the Lord gave; the Lord hath taken away. Blessed be the name of the Lord.

## JAMES C. WILSON,

Patentee and Manufacturer,  
74 West 23d Street, New York.  
Send 3 two-cent stamps for illustrated catalogue.

## ROLLING PARTITIONS

For dividing Churches and Schools. Sound proof and air-tight. In various kinds of wood. 500 churches of various denominations are using them.

VENETIAN BLINDS IN ALL WOODS.

## A DEFENSE OF "PAUSES."

A writer in the Rocky Mountain Congregationalist offers these sensible hints:

Nelson's watchword at Trafalgar was, "England expects every man to do his duty." A watchword for the best prayer meeting is, "You are expected to prepare for your part in the meeting before you come," and prayer for Christ's presence is the most essential preparation. If any one will pray for five minutes for the meeting with the subject in mind there is small chance that he will not take some part.

Briskness is not always a sign of a good meeting. "Don't let the time go to waste, brethren," is not always pertinent remark in a silence after some precious truth has been presented. Why not meditate on it a moment? Why not pray silently for a moment that the truths may be knit into our lives? Why not? Why be interrupted by some one going off at a tangent on some well-meant but far less profitable theme? Why should not a few moments' silence in a meeting be the most profitable part in it and be indulged in without everybody beginning to feel queer?

Finally, "gently slope thy way" at some part of the meeting, so that if there is an unconverted person present he will find it natural and easy, if so disposed, to confess Christ or to express some purpose toward that end. That will make unbelievers feel that there is place in the meeting for them and that they are wanted. If that is felt they will come. The best possible place for a convert to confess Christ publicly first is at the regular midweek prayer meeting.

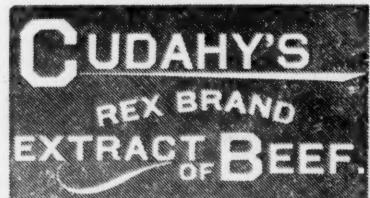
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When you think what you save by doing away with the rubbing, the saving of health, the saving of clothes, the saving of hard work, time and money—then isn't it time to think about washing with Pearline?

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## Subscribers' Column.

Notices in this column, not exceeding five lines (eight words to the line), cost subscribers fifty cents each insertion. Additional lines ten cents each per insertion. Post office addresses of ministers twenty-five cents each.

**Rev. H. L. Kelsey**, late of Suffield, Ct., after a year's rustication among Granite Hills, may be addressed at the Congregational Library for temporary or permanent pulpit engagements.

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## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, JAN. 12.

The meeting was led by Miss Annie Chapin, who spoke of the lesson to be learned from the two blind men who were healed by our Lord according to their faith and from the promise of the "fullness of God." The lesson was applied to the new year, when it is well to take account of stock and make large deposits of faith in a treasury which is not affected by any act of Congress or any tariff bill.

Mrs. J. A. Haskell quoted, "The secret of the Lord is with them that fear Him," and said that what we need is not that there be more of the Holy Spirit to be given but greater receptiveness on our part. Several prayers were offered for more faith.

Mrs. Cook read an extract from a letter from Miss Daniels of Osaka, Japan, and special prayer was offered for that mission, which the calendar suggested for the day. Miss Child read a letter from Mr. and Mrs. Karmarkar, so well known in many of our churches, Mrs. Karmarkar having added greatly to the interest of many women's meetings. They have reached India and find Christian welcome and work awaiting them. Miss Stanway read letters from Mrs. Edwards and Miss Price of Inanda Seminary, South Africa, giving an account of trials and encouragements in work for kraal girls; ten of the pupils have recently united with the church, each of whom was a kraal girl who came first to the school in her blanket. Mrs. Schneider read a letter from Miss Shattuck of Oorfa, Turkey, an account of the journey of herself and Miss Mellinger from Harpoort to Oorfa. Miss Kyle read a letter from Miss Howland of Oodoovalle, Ceylon, speaking of a spiritual quickening among the older girls in her school. Mrs. Ewing of Danvers, who has recently sent one son as a missionary to China and expects to send another within a few months, related a bit of her elder son's first experience—the case of a woman who had indulged in petty persecution, but was ready to give it up, which she accepted as a good omen for his work.

Mrs. Judson Smith thought the question, Do foreign missions pay? well answered by the testimony of the morning, and a new sense of responsibility laid upon Christian hearts. Mrs. Thompson spoke of the great need of wisdom by all the missionaries and by those who keep up the home end of the work.

## HOME MISSIONARY FUND.

Although this fund is still much smaller than in previous years, we have added names to our free list and removed none as yet. Cases have come to our attention which seemed to demand this service, and we believe our subscribers will help us to carry the added burden of this year of hard times. See letters on our first editorial page.

H. W. C. N., New London, Ct.	\$10.00
Mrs. W. H. Goodridge, Belmont.	2.00
A Friend, Dedham.	1.00
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Mrs. Allen Folger, Concord, N. H.	2.00
A Friend, Manchester, N. H.	2.00
A Friend, Malden.	2.00

THE ETHICS OF COMFORT.—Don't make a fetish out of furniture. In these days the very finest productions are not expensive; in fact, relatively they are always the cheapest. For example, such a sideboard as that described in another column by Paine's Furniture Co. is twice as cheap as the scores of "bargain" sideboards advertised from week to week in these columns.

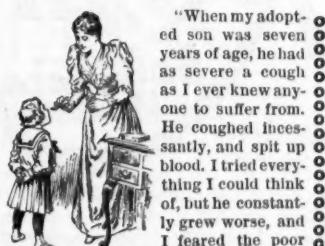
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On the 31st day of December, 1893.

Cash Capital,	\$4,000,000.00
Reserve, Re-Insurance (Fire),	3,089,262.12
Reserve, Re-Insurance (Inland),	53,055.4
Reserve, Unpaid Losses (Fire),	453,171.01
Reserve, Unpaid Losses (Inland),	66,609.86
Other Claims,	134,634.76
<b>Net Surplus,</b>	<b>3,010,933.45</b>
<b>Total Assets,</b>	<b>\$10,807,666.64</b>

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I know if I have that, I'll get through by night!  
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